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THE

Review and Expositor

A BAPTIST THEOLOGICAL QUARTERLY

Edited by the Faculty of the Southern Baptist Theological Seminary

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THE
Review and Expositor

Vol. XLVI JANUARY, 1949 No. 1

When Man Wants to Be God

PRESIDENT JOHN A. MACKAY
Princeton Theological Seminary

I have chosen as the words of my text, the fifth verse of the third chaper of Genesis: "For God doth know that in the day that ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." The scene is the garden of Eden, the speaker is the devil, the listeners are our first parents. The tempter makes the suggestion that Adam and Eve should disobey God; that they should assert their personal independence of Deity, and he adds the insinuation that it would be decidedly advantageous for them to do so, and that God himself knows that it would be to their advantage for them to disobey Him, for through disobeying Him they would become like God himself, Gods. In their own right they would know good and evil, they would have a perfect understanding into the meaning of things, what was good and what was bad. And, becoming gods, they would have supreme power. That is to say, through affirming their independence they would become deities in their own right, who would combine perfect wisdom and perfect power. Adam and Eve succumbed to the temptation, the Fall and all its woes were the consequences.

The insight which this great passage contains is that man's basic sin has been his proud pretension to be the rival of his maker, to be a god in his own right, to be perfectly independent, absolutely autonomous, owing nothing to God his maker. In order that we may understand that the core of human sin as it appears in the human kind, in human

persons and in human society, along the road of history, is man's aspiration to rival his maker, it is necessary at the outset to ask the question, What is man; Who is man? There is no more basic question than this. It is no exaggeration to say that each civilization embodies, enshrines, crystalizes a particular doctrine of man. The moment we understand the doctrine of man which is implicit in a civilization we begin to understand it. For the Christian, especially for the Christian worker, most of all for the Christian preacher, it is necessary that he understand quite clearly what man is and wherein lies the supreme and most crucial human problem.

What is man? Man is a rebellious child of God. He is a child of God because God made him. He's God's creature and his maker has never denied, much less disowned the paternity. He is a child of God because there is something in him that his maker imprinted upon him, which makes him in a native, natural way, despite his sin, like God. He is not a mere part of the natural order, although he comes up through it. He has the power of self-transcendence. He knows himself, he is conscious of himself as no lower creature is, he can determine his own life in Freedom. He has what we call self-determination. He was made in love, and for love, and he is truly man in the measure in which he loves. To love God and his fellow man is his true nature, but he's a rebel, he has affirmed his independence of Him who made him. There you have the first phase or first stage of what we call sin. Man in revolt, man refusing to express the true laws of his nature, to love God and his fellows, to affirm his self-love over against God's law and his own true nature. In Presbyterian circles we learned as children in Scotland, a little compendium of truth known as the Shorter Catechism. One of the great questions is, "What is Sin?" and the answer, "Sin is any want of conformity unto or transgression of the law of God." That is the first stage; that is the first phase, man's refusal to fit into God's great scheme of things, and to affirm his own will over against God's will; and so we find him in history, in consequence,

a derelict, a shadow of humanity, because of his violation of the divine law. Now sin in this negative expression of it, as the "lack of conformity to or transgression of God's law for human nature," carries the most tragic consequences for man and society. That is to say, the violation of the true law of man's nature dehumanizes man so that the divine image disappears, so oftentimes in shame and in tragedy.

But do not let us think for a moment that this negative stage or phase constitutes the inner essence or the supreme expression of human sin. No, man is not only a rebel, a nonconformist, a self-affirmationist—man is God's rival. The seat of sin is not in the lower part of man's nature, the unruliness of his passion, the burning heat of his appetites. The problem of sin is located in the higher centers of his personality, man's pride, his cold, deliberate affirmation that it is his native right to be his Maker's rival, and that he is determined to be free from divine control, a deity in his own right. That is what has been sometimes called Promethean pride, Titanic pride, the deification of the human self, or of the human group. How has this come about? It has come about because man has pursued a false godlikness. To be true to nature, to fulfil his destiny, he should be like God, a loving being. But man has wanted to be like God without God. Not loving as God, not fitting into God's great scheme of things as a dependent creature and loyal child, he has wanted to be like God, to have divine wisdom and divine power over against God. In other words, the essence, the core of human sin in history has been man's pursuit of a false Godlikeness, to have all the traits and lineaments of deity but without subjection to the only living and true God. From there stems the human tragedy. Now when that takes place, man's attempt to be God makes man diabolic. Through his Promethean attempt to rival deity he becomes the devil, or at least like the devil. Now that is no poetry, no romance, no superstition. That's hard, historical, factual, contemporaneous fact, which comes out in the history of human groups and in the history of human individuals.

This supreme sin of man to pursue a false Godlikeness,

to rival his maker, can be seen in the large in the history and life of human groups. In the modern world, wherein lay the supreme sin of Japan, of the Japanese Empire? To see in a family a royal dynasty, the progeny of deity, imperial thought, imperial passion, a sense of destiny in that great Oriental people, derived from a religious devotion to a family regarded as divine, as the historical expression of deity, as the Messiah of history in terms of time, in terms of space. It was a religious devotion, the substitution of a finite human family for the Living God that led to the crusade and overweening pretension of the Japanese people. In Germany it was considered that the divine immanence in the process of history came to historic and racial expression in a race, the holy race, the messianic race, a determination of cosmic deity, the source of law, the object of utter devotion. And further east there grew up the idea under the influence of the great world philosophy, the pretension that there came to the birth on the steppes of Russia, in Holy Russia, the new historical expression of deity in the proletariat class, that the cosmic hour had struck for a messiah to be born in whom all the potency of deity was to express itself, and that the crack of doom had arrived for aristocracy, for bourgeois and for all competitors. Now we have lived to see the doom of the Japanese dreams, the frustration of the German dream, not that the Japanese problem or the German problem has been solved; but we are living face to face with the Russian dream, that the only God the cosmos knows is a class, proletarian in its nature, under the aegis and sponsorship and control of a holy, messianic people.

Now what happens when some human group, dynastic, racial, or class, presumes to express deity, to incarnate the cosmic will, to have an imperialistic dream, and to call upon all gods that be and all peoples to bow down and do reverence and accept its mandates? What happens? Diabolic cruelty. When a human group assumes or arrogates to itself the prerogatives of deity it becomes ruthless and unutterably and diabolically cruel in all the manifestations of its life. Now read the record of Japan, of Germany and Russia, and you

will not find the slightest reverence for human personality, not the slightest interest in human freedom, but a lust for power and a limitless, Promethean aspiration to rule. Almighty God when he created man in his image, set the bounds of his habitation and the frontiers of his moral action, but he never undertook to violate human personality, and he had the deepest and tenderest concern for human beings, even in their sinnerhood. But where a finite group aspires to be deity, freedom dies, cruelty reigns, mercy pines, and there is nothing but power, ruthless and sadistic. The moment that man excludes deity from his life, presumes to exercise the prerogatives of deity, to rule it over his fellows, he becomes utterly ruthless and cruel, and takes on all the features of the demonic, the diabolic; he becomes the incarnation of the devil. And that is why our instinct tells us whenever there is the pretension to almightiness or all-rightfulness or divinity, there you have on the horizon, far or near, the human expression of the diabolii.

But it has not been only in secular, social-political groups that pseudo-religions have appeared and that men in their corporate capacity have wanted to act like deity. We've had it in religious groups, in ecclesiastical systems. God forbid that we should ever be bigots; God keep us from ever being unkind, uncharitable or intolerant in our estimate of ecclesiastical systems, whether Christian or non-Christian, but I am bound to say, hardly, deliberately, dispassionately, that the great Roman communion is always in deadly historical peril to assume the perogatives of deity and to exercise the cruelty which always follows when finite man wants to be God. What is it that has happened? That great communion has allowed itself to formulate a doctrine of the church whereby the institution virtually takes the place of the Almighty, whereby to all intents and purposes there is no access to deity save through the institution and its hierarchy, whereby Jesus Christ has no longer the direct right of intervention in the affairs of history or in the affairs of his church. Now what happens when that takes place? Read the record calmly and dispassionately. The institution can become ter-

ribly ruthless, insanely cruel with a good conscience, believing itself to be the institutional expression of deity, and of the will of God, the vicegerent of the Almighty, the source of law, so that new traditions can be formed, and an infallible word be spoken. And inasmuch as this represents the divine will then anything is right, whether it violates the moral order or not, if it conduces to the interests, the glory, the progress of the institution which in a very real sense is God walking upon the earth.

But, let us not take too much comfort out of that, lest we should allow ourselves to be filled by an historic antipathy toward a given ecclesiastical system. The same thing can take place, and has taken place, and is taking place today, within certain circles of Protestantism where the individual group regards itself as an absolute expression of the will of God in an institutional form, as the only pure church, as the only church of Jesus Christ. Then what can happen? We can see the sin of the Pharisees take contemporary, institutional form, whereby a group of people regard themselves as the only people and begin to malign and cast aspersions upon all fellow-Christians everywhere. I can think of an example, those for example, who so emphasize an intellectual expression of the Christian religion, loyalty to a certain dogma regarding our Lord Jesus Christ, his divinity, his atonement, his resurrection, that they consider the simple subscription to the great truth of the deity of our Lord is all that is required. And they proceed to expel from their ranks anybody and everybody who in the most mininum way does not conform to their particular intellectual expression of the Christian religion. Now let's be perfectly clear—here is the basic Christian truth: Jesus Christ is Lord, very God of very God, the Incarnation, the God-man at the heart of the Christian faith. I may believe that that is so, that God became man in Bethlehem, that God in human form was crucified for my sins, that God in the person of Jesus Christ rose from the dead; I can believe that and I can be a perfect and utter pagan, and a ruthless Pharisee. Why? Because, for Jesus Christ to be Lord, it is necessary that he be Lord

in my life, that he take possession of me, that he conform me to his image, and I can believe truths about him without him ever having been born in my life, or me ever being reborn in his life. Now, where you get a simple intellectualization of the Christian faith without a living faith in a Living Lord, you can have the most unlovely, the most ruthless, the most pharisaical expression of the Christian religion. The perversion of the best is the worst perversion, but let's be perfectly clear that it can happen.

It is one thing for me to say as an intellectual convert that Jesus Christ is God; it is another thing for me to admit it in my own life. And when he comes in as the blessed of the Lord, he makes it clear to me that there is more in the Christian religion than ideas, even sound and true ideas. He brings all his love, all his compassion, all his tenderness, with him, and he makes me see my limitations, and understand my pride, and he blasts my conceit and keeps me at his feet in humble penitence; and he will never allow me to feel that I am superior to others—that I am pure. No, but the chief of sinners. Now the most subtle and diabolic expression of true religion is that form in which the ideas may be all right but the spirit all wrong, because the Living Lord is not present in his redeeming way. And there you have in terms even of evangelical Christianity man's lust for power whereby he feels that he is deity, that he is "in the know" of the Almighty, that he is the vicegerent of the Highest, that he is it, and he alone. But the same can take place in persons. And so we come from the general and the institutional to the personal.

Now in general, most people, most human sinners do not pretend to be little gods, but they do tend to be captains of their souls, to see that nobody has any right to control them but themselves, and that they are free to give their allegiance to any deity that they want, and then what happens? There is a remarkable passage in Jeremiah, where in a Revised Version the Word runs, "You've followed after empty idols and become empty yourselves"—you are captains of your souls, you didn't want to give your devotion to

the Lord God of Israel, you're in revolt against him, you affirm your independence, you give your loyalty and devotion to idols—With what result? You follow hollow gods and you become hollow souls. Now that is the human story. When the human heart, made in God's image, made for deity, to be fille by infinity, gives its rich measure of devotion to the purely finite, whatever that finite be, emptiness, and hollowness, insipidity and loathsomeness follow in the inexplorable trail of that devotion. Now remember our Lord's word, if I were to choose one question which is the supreme question for our generation, the great and most relevant text of our Lord Jesus Christ for our times, I would say it is this, "What shall it profit a man if he gain the whole world, and lose his own soul?" There our Lord saw deeply into the problem of the human heart, the lust for power, the pursuit of a god-likeness, to dominate, to control, to be like God in power. To have things, in order to exercise control and to subject others to one's will, but with what consequence to be lost? Lostness follows the craving to have things and to rule. And what does it mean to be lost? To be empty, without God, without hope, without beauty, without love. When the devotion of the human heart is given to things, or the purely finite, what happens? People become lost, lost like atoms in the mass, they become anonymous, they don't know what they are, who they are, where they are going, what they should stand for; and they become banal, they let themselves drift, drift, down. There is no more fight in them for the things that are highest. There is no voice of "Excelcius" as they look up toward the summit, "Feed our bodies, not our souls, fat our bodies fast arose." Down into the abyss of nothingness, emptiness. Now that is what has happened. The disintegration of the human spirit takes place inevitably when the human spirit gives its allegiance to less than deity. Man's aspiration to be God or God-like in his own right leads to inner futility, spiritual disintegration, and diabolic cruelty in groups and in individuals.

Sometimes we find in one single personality a symbol of a trend, and I can think of one among all the personalities

of history who set out more explicitly, more deliberately, more philosophically to be divine in his own right than any other. That man was Friederich Nietzsche. In Nietzsche's writings we find this saying, "There is no God, there can be no God, if there were I would be God." And upon that assumption he lived as the supreme expression of the superman. What happened? Spiritual disintegration, the great brain could not stand the delirium of grandeur indefinitely. The last letter that Nietzsche ever wrote was penned to his friend, the Danish literary critic George Brandes. And he signed it "The Crucified." The last lucid lines he penned before the break and insanity and the madhouse. A symbol of what? The man who regarded Jesus Christ as the great enemy, and all that the crucified represented as the bane of mankind, as the philosophy that stood in the way of the coming of the superman, Friederich Nietzsche's last signature, "The Crucified." He had become crucified. And what does that mean? It means that either the spirit of man is prepared to become crucified with Christ to all unholy pretensions to be God, or to rule, or to be supreme, dying to all selfishness and self-seeking, that the law of God may be exalted in life and in death, or, if one insists upon being a little god, owing nothing to the Living God, without love to the God-man, the Redeemer, then sooner or later one is crucified alone, without Christ, and there is no alternative.

As we read our time, as we look down into tomorrow, because this is God's world, ruled by his laws, redeemed by mercy, that human group or that human individual who wants to be little gods in their own right are foredoomed to disintegration and to crucifixion alone in a waste and howlin gwilderness, and they only have a future in God's world who die with Christ to all selfishness and unholy pretension and rise with the Living Redeemer into the life and the love of God to serve him in new obedience, to glorify his name along life's road, until the voice sounds that the kingdoms of this world have become the kingdoms of our God and of His Christ.

Oh God, our Father, in the quiet of this holy place,

following our meditation upon thy truth we would open our minds to thy light and lay bare our hearts to thy love. Shine into our darkness, oh Light of the world. Break into our coldness, Oh Everlasting Love. Mould us, oh Christ, into Thine own image. Give us the joy, not only of thy saviorhood, but also of thy companionship, and Lordship on life's road. Bless us as we retire to rest. In our waking moments may we be still with Thee. And if in thy holy providence we see the morning's light, may we greet the dawn with a cheer and holy devotion and a loving resolve to be more fully Thine in the hours of tomorrow than we have been in the hours that now close in the shadows of the night. We ask it all in thy name and for thy sake, Oh Lord. And may the Grace of our Lord Jesus Christ, and the Love of God, and the communion of the Holy Spirit be with us all forevermore, Amen.

The New Day for Christian Missions

Professor H. C. Goerner
Louisville, Ky.

In 1936 a book by Kenneth Scott Latourette was published with the title, *Missions Tomorrow*.[1] In 1947 another book with Dr. Latourette as one of its two co-authors bore the title, *Tomorrow Is Here*.[2] The two titles, in combination with their respective dates, constitute a succinct commentary on the present world situation for Christian missions.

In 1936 Dr. Latourette stood consciously in the twilight of an era and wrote of "The Day Which Is Coming." Peering into the future, he sought to describe the "New Day" which was about to dawn. It was then still in the future; it was still "Tomorrow." In 1947 Latourette and Richey Hogg could boldly proclaim, "Tomorrow Is Here!" The New Day was no longer in the future. It had become the present. "Tomorrow" had become "Today!"

It would be signal gain if the words "Tomorrow Is Here" and the reality which they describe could become vibrant with meaning for every contemporary Christian.

The book *Tomorrow Is Here* is a brief reportorial account of a missionary conference held at Whitby, Ontario, from July 5 to July 24, 1947. Sponsored by the International Missionary Council, it brought together one hundred and twelve persons from forty nations to discuss the Christian World Mission in the light of post-war realities. It was as cosmopolitan a group as could well be assembled: Indians, Chinese, British, Americans, Filipinos, Fijians, Africans, and Australians. Only the Japanese delegation was missing. Germans were there; and in the person of various nationalities men who had been on opposite sides of a battle-line not many months before now confronted each other as Christian brethren. Some were fresh from devastated areas; others recently out of concentration camps. Many came with baffling problems born of war weighing upon them.

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1. Harper and Bros., New York.
2. Friendship Press, New York.

It was not a group to ignore the grim realities of the contemporary scene. Yet the delegates radiated a "quiet confidence," "a sense of high adventure and of undaunted hope."[3] There was a corporate consciousness of being not so much spectators of the tragic end of an era that was dying, as participants in the birth of a new and potentially glorious age.

What is it that marks this as a "New Day" for Christian Missions? An analysis and description is not easy, and there is always the danger of over-simplification. But two features predominate: One is the presence of the so-called "Younger Churches" in Asia, Africa, and Latin America, with an attained maturity which makes of them co-laborers with the Older Churches which gave them birth. The other feature is the fact of unparalleled urgency and opportunity for evangelism in nearly all parts of the world. To the reality of these two features the Whitby Conference bore testimony in varied ways; and from other sources come abundant evidence that these are indeed the salient facts of our day, which make of it a new and demanding age.

The era of Christian mission which has just closed began in 1792 with the formation of the Baptist Missionary Society in England, under the leadership of William Carey. Stimulated by the example and early success of this society and its first missionaries, other denominations in rapid succession formed societies and entered into the task of "propagating the Gospel amongst the heathen," as missionary work was popularly described in those days. The "heathen" were to be found in practically all parts of the world, save western Europe and parts of the Americas. Christians of Protestant and Evangelical persuasion were confined largely to the British Isles, northern Europe, and the northeastern section of North America.

William Carey himself made a careful study of the religious condition of various parts of the world, which was published as a part of his *Enquiry Into the Obligations of*

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3 **Tomorrow Is Here**, p. xiii.

Christians to Use Means for the Conversion of the Heathens in 1792. In his detailed analysis of the world of his day, he found it necessary to put down as entirely "pagan" practically all of Asia, most of Africa, and the islands of the seas. It was a fact that, although some early Catholic missions had been attempted (with little enduring success), there were no Evangelical Christians in China, Japan, or the Philippines, a bare handful in India, and none in Africa save in white settlements in the far south.

Today there are an estimated 13,000,000 non-Catholic Christians in the lands of the Younger Churches; that is, in those lands which were the "missions fields" of the Older Churches of Europe and America. In other words, where Carey in 1792 sorrowfully scanned his hand-made leathern globe and found only "pagans" there are now 13,000,000 members of Christian churches, the products of the modern missionary enterprise which he fathered.

Most of these Younger Churches have now achieved indigeneity. That is, they have developed self-support and self-government to the point that they are able to walk alone. They are no longer dependent upon the churches at the "home base" which sent the missionaries who gave them birth and guided them through the early period of development. They are now able, not only to support themselves and manage their own affairs; they are also ready to assume an increasing share of the responsibility of evangelizing their own land. This is not true of every local church in these lands; it is true of the major denominational bodies in the various nations.

The arrival at maturity on the part of these indigenous churches marks the end of an epoch in modern missions. It means that the age of pioneering is over; the period of paternalism is past. The primary goal of the missionary enterprise has been successfully attained. For the creation of indigenous churches in each of the non-Christian lands was the initial aim of missions.

The growth of indigeneity had long been apparent. The process of "devolution," whereby responsibilities were grad-

ually passed from the hands of missionaries into the hands of national Christians, had been going on for years. It was a process attended by many problems. The Younger Churches suffered "growing pains." Not infrequently friction arose between missionaries and nationals as the mission seemed too slow in surrendering authority, or as the transfer of leadership was made too early, with near-disastrous results in some cases. The end of the period of devolution, and the achievement of genuine indigeneity on the part of the Younger Churches became the glowing ideal toward which missionary and national alike were striving in all parts of the world. Progress was more rapid in some areas than in others. When the process could be said to be complete seemed indefinite enough.

The realization that indigeneity had been achieved by the Younger Churches as a whole was signalized at Whitby in dramatic fashion. The conference arrived at the time for consideration of a set of thorny problems involving the relation of missionaries and national workers: the relative wage scale for the two groups; the locus of responsibility of the missionary, as between his home church which supports him and the Younger Church in which he serves; the limits of authority of the "sending churches" in determining policies and programs of the "receiving churches." Always in the past these had been the questions which caused trouble. It was decided to divide into two groups for preliminary discussions. The members of the Younger Churches would meet together and draw up their recommendations, while simultaneously the members of the Older Churches met to consider the same problems and draft their recommendations. With the two sets of recommendations as a starting point, it was hoped to arrive at some satisfactory conclusion by a process of compromise, avoiding the heated debate which had marked the discussion in former years.

When the two groups came together again, an unexpected thing took place. First the report of the Younger Churches was read. Then, to the growing amazement of all who listened, the report of the Older Churches was heard. Al-

though there had been no collaboration between the two groups, the two sets of recommendations were practically identical, point for point! When the delegates had recovered from the first shock of surprise and had time to realize the significance of what had happened, someone suggested singing the Doxology, which was promptly done with genuine feeling. Dr. John Mackay, President of Princeton Seminary, then rose and gave voice to the sentiment of the whole group in these sober words: "This has been the work of the Spirit. These two documents are so remarkable that they should be allowed to stand as evidence of what two groups of brethren can achieve when they have been working together in common cause and seeking God's will."[4]

The two statements were easily combined into one. This was published in the official report of the conference under the caption, "Partners in Obedience." The partnership of Older and Younger Churches is discussed as applying to personnel, finance, policy-making, and administration. On the matter of partnership in personnel, the statement reads in part as follows:

> In our new understanding of partnership, the "missionary" will be one who, called by God to a ministry of the proclamation of the Gospel, is invited by the church in a country to which, ordinarily, he does not belong by birth or citizenship, to share in the fulfillment of its special task or to lay the foundation of the church in a land newly opened to the Gospel. This being so, it is essential that the missionary, if called to work in a land where the church is firmly rooted and constituted as a church should, while retaining the closest fellowship with the church of his origin, become in every respect a member of the church which he is to serve and, during the period of his service, should joyfully give his allegiance to that church and regard himself as subject to its direction and its discipline. As the missionary becomes fully a member of the church which he serves, he becomes, equally with his brethren

4. **Tomorrow Is Here,** p. 68

> who are also members of that church, eligible for any position of labor, responsibility, or dignity to which he may be called by the voice of the church.[5]

Thus it is now clearly recognized that the Younger Churches are on a basis of equality with the Older Churches. Missionaries who go from Great Britain or the United States to China or India go not as members of a "superior" church to labor among those who are in any way subordinate. They go to identify themselves with an autonomous church in another part of the world and to link their lives with national Christian leaders who are recognized as coequals and fellow-workers.

Nor is the missionary enterprise a one-way movement. It is increasingly seen that the Younger Churches have something to offer the Older; that Chinese, Japanese, and Indian Christians can bring a message fresh with power to the churches of England and America.

Some may jump to the conclusion that this means the end of foreign missions as we have known them. If there are indigenous churches in all the lands which have been considered mission fields, do not missions become unnecessary, even an impertinence? Would it not be better for us to keep our missionaries at home, and ask Japan to send us her Kagawas, China to send her T. Z. Koos, and India to send her John Subhans to save us from materialistic secularism?

The answer to this is a resounding, No! And the leaders of the Younger Churches lift their voices louder than the rest in entreating us not to commit this blunder. While it is acknowledged that the Younger Churches must assume an ever-growing share of the responsibility for evangelizing their own respective lands, there is an overwhelming sense of the magnitude of the unfinished task of evangelism, the relative weakness of the Younger Churches, and the continuing need of aid both in personnel and in finance from

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5. **The Witness of a Revolutionary Church.** International Missionary Council, New York, 1947, p. 26f.

the Older Churches. The statement of the Whitby delegates, among whom the Younger Churches were strongly represented, presents the need in these terms:

> From the Older Churches the Younger Churches are asking for literally thousands of men and women as missionary helpers: to go into immense areas where the name of Christ has never been heard and where there is no hindrance to the preaching of the Gospel but the lack of a messenger; to take immediate advantage of opportunities in lands where it seems likely the Gospel will not have free entry for more than another ten or fifteen years; to help in building up the church in countries where thousands are being gathered in every year; to share in the training of leaders, up to the highest level for theological, educational, social, medical, and pastoral work.
>
> The Younger Churches ask for men and women of tried spiritual quality and of the humility which rejoices to lead by serving. Within this general requirement, they can use well-trained missionaries of every type and with the most varied qualifications.[6]

The missionary task now is conceived, not as an enterprise whereby churches in certain Christian lands send missionaries to non-Christian lands where there are no churches, but as a means whereby the churches of the world pool their resources and then redistribute them in a manner more nearly commensurate with the need in various parts of the world. From this point of view, all sense of "superiority" and "inferiority" is dispelled, yet it becomes clearly apparent that for some years yet to come more in the way of funds and personnel must be sent from the stronger and more affluent Older Churches to the Younger Churches than can be expected to flow back in the other direction.

Despite the presence of indigenous churches in nearly every nation of the world, the fact remains that an overwhelmingly disproportionate number of Christians and Christian workers are still to be found in the lands of the

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6. **The Witness of a Revolutionary Church**, p. 20.

Older Churches. Counting all nominal Christians, there is one member of a non-Catholic church to every three in the total population of the United States. By contrast, there is one non-Catholic Christian to 45 persons in Africa; one to 100 in Latin America; one to 324 in India; one to 331 in Japan; one to 789 in China; and only one to 2,222 in the Near East.[7]

As rapidly as they can the indigenous churches are producing their own ministers and evangelists. But the staff of ordained workers in these countries is still woefully weak. The African churches, for example, have just over 5,000 ordained ministers, or a ratio of one minister to about 18,500 population. In Japan, the ratio is one ordained Christian worker to 40,000 people. India has one ordained minister for every 140,000, while in China the ratio is one to 200,000, and in the Near East, one to 2,000,000.

The Southern Baptist Convention alone has over 24,000 ordained ministers, 6,000 more than the total number of ordained workers of all denominations in all the lands of the Younger Churches. Surely as long as the resources are distributed so enevenly, the need for a steady stream of missionaries from the United States to Asia, Africa, and Latin America will be undeniable.

The presence of indigenous churches with their own trained workers puts a different light upon the remaining task of world evangelization and helps to make the New Day of world missions. Emphatically, it does not mean the end of missions. The first phase of the battle has been won. A beach-head has been established in areas where a century ago there were no Christians to welcome and co-operate with the missionaries. A beach-head has been established, but the battle is yet to be won. The indigenous churches are there, holding the ground and providing a base from which further operations can be carried forward. Wise

7. Statistics from Bates, **Data on the Distribution of the Missionary Enterprise,** International Missionary Council, 1943, p. 50, except those for Latin America.

strategy calls now for the bringing up of reinforcements in even greater strength than that of the dauntless "shock troops" who first won a foothold in alien territory. Pioneer missionaries have accomplished their assignment; an assignment corresponding to that of the Marines or the toughest landing party of the army. It would be sheerest folly to gain a foothold on an enemy shore and then desert the landing party, failing to follow through with sufficient forces to complete the conquest.

The military figure is in many respects inappropriate, yet it describes the present situation of the forces for world evangelization. We have won a beach-head in most of the regions of the world; the day for the all-out conquest has arrived, with Younger Churches and Older Churches in close co-operation pressing on toward triumph.

This brings us to the second major feature of the New Era in Christian missions; namely, the urgency of the present evangelistic opportunity. In pointing this out, the Whitby Conference was only echoing what is being constantly heard from all parts of the world in these crucial days: "The situation is one of extreme urgency. The time is one of unexampled but almost certainly fleeting opportunity. Every year's delay may mean the closing of doors which may not be opened again till this generation has passed away."[8]

This is the situation. The Christian churches are confronted by wide-open doors of opportunity all over the world: opportunity provided by a peculiarly receptive attitude on the part of many peoples; favorable access to many unevangelized regions; possibility of conversion due to conditions of flux in whole cultures and societies. But in practically every case, the opportunity may be recognized as a fleeting one. If seized today, it will be determinative for a long tomorrow. If neglected today, it may not recur for many tomorrows.

Perhaps the most obvious and dramatic opportunity is

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8. **The Witness of a Revolutionary Church**, p. 24.

in Japan. Where ten years ago Christianity was in general ill favor and conversions were very few, today Christianity is popular and the possibility of a mass movement into the churches is apparent. The Sun Goddess has lost face through military defeat; the Emperor has renounced his divinity; there is a religious vacuum in the soul of the nation. American prestige is at an all-time high, and American missionaries, although under necessity of carefully scrutinizing the motives of would-be converts, undoubtedly face an unparalleled opportunity to see the coming to Christ of, almost literally, "a nation in a day."

But the opportunity will not last. History reveals several similar periods of opportunity in Japan, none of which was fully exploited by Christian forces. After each period favorable to a harvest, there came a time of chilling reaction. Dependent as it is upon political and social factors beyond control, the present golden opportunity cannot be expected to last more than ten or fifteen years, at best. But *today the door is open!*

Similarly in Africa, today is the day of opportunity. The initial difficulties of the pioneer period have been largely overcome. Paganism is dying. It is not dead yet, but under the impact of new ideas from many sources, it is on the way out. The question is, What will take the place of the old paganism? Into the vacuum which remains when idols and demons depart Christianity may well come to fill the spiritual needs of the Africans. But there are rivals. Islam, entrenched in Northern Africa, is pushing aggressively southward, contesting every Christian gain, jealous of every convert. And should Islam fail to win the heart of Africa, an irreligious, pagan secularism may take over, proving to be a far more deadly foe to future evangelism than is the superstitious primitivism of today.

Africa is on the move. Old cultures are disintegrating; new nations are in the making. What the nature of those nations will be is to be determined in this generation. Today the door is open. Tomorrow may be too late.

In Latin America the story is the same. Political, social,

and cultural factors have combined to provide unprecedented opportunities for the Evangelical witness. The churches are growing more rapidly in Brazil today than in any other country in the world. In certain other Latin American nations the opportunity is only slightly less remarkable. How long these conditions will continue, no one can say. But today the opportunities are there to beckon and challenge the Christians of the world.

Did space permit, we might continue the survey of open doors around the world. In practically every major region, save behind the "Iron Curtain" of the Soviet Union, we would confront an opportunity for Christian evangelization almost without parallel in history. When these are viewed together, they constitute, according to the consensus of present Christian leadership, the greatest challenge which has ever faced any generation of Christians since Apostolic times.

Dr. Latourette, to whom we do not hesitate to refer again, since he is by common consent the outstanding church historian of our time, has pointed out a process of alternation between periods of expansion and times of recession in the ongoing Christian movement in the world. He finds that there have thus far been four great periods of missionary expansion, each followed by a period of recession, during which the rate of expansion declined and there were some actual losses. These periods have not, however, been of equal length or of uniform intensity. The periods of recession have grown shorter and shorter, while in each new period of advance the territorial gains of Christianity have exceeded the farthest point reached in the previous period. Like waves of the sea on an incoming tide, each major advance has carried Christianity far beyond the highest point reached by the previous wave, even though there came a lull and a backwash between advances.

The last great wave of advance occurred between 1815 and 1914, when the major gains of modern evangelical missions were made. From 1914 to 1945, we were in a period of recession, marked by wars and revolutions which impeded

the spread of Christianity, yet did not slow it down as much as previous recessions had. Now, says Dr. Latourette, we stand at the point in history at which the fifth great wave of advance should be expected to begin. There is nothing automatic in the historical process which guarantees that it will take place. But history is favorable, and the elements of potentiality are present. Our day could be the greatest day yet for Christian advance throughout the world.

Latourette set forth this view of Christian history in his exhaustive seven-volume *History of the Expansion of Christianity* and in briefer works entitled *Anno Domini* and *The Unquenchable Light.*[9] In his most recent book,[10] this distinguished historian, who is also a humble Baptist minister and a man of faith and true piety, attempts to forecast the probable future of Christianity. The Christian Outlook is propitious, he finds. The times are troubled and fraught with possibilities of evil. But even more they are pregnant with potentiality for greater things for the Christian faith, especially when one takes the long look.

In analyzing the present historical situation, Latourette finds that the Roman Catholic form of Christianity has suffered severely in recent years and probably will never again play the leading role it has enjoyed in the past. Instead, conditions are favorable for Protestantism to become increasingly the main channel through which Christian influence on in the world.[11]

Furthermore, according to Latourette's analysis, within Protestantism the "free churches" occupy a much more favorable position for advance than the state churches; and within the "free church" group the more "extreme" forms, such as Baptist, Methodist, and Congregational, hold the most opportune position of all. Factors in recent history favor their continued growth, particularly in non-Occidental lands.[12]

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9. All published by Harper and Bros., New York.
10. **The Christian Outlook.** Harper and Bros, New York, 1948.
11. **Op. cit.,** p. 201.
12. **Op. cit.,** p. 152.

In his concluding chapter this great historian lays aside his usual factual style and becomes an exhorter. To the Christians of the world, and particularly to Protestant Christians, he flings out the challenge to rise to "the opportunity of our generation." This calls, first of all, for a great missionary renewal, aiming at "nothing short of the complete fulfillment of the Great Commission."[13] However impossible this may seem of actual accomplishment, "we must never permit the impossibility to become an excuse for resting content with less than perfection;" and "if we 'attempt great things for God and expect things from God,' much more will be accomplished than we had once dared to dream."[14]

Tomorrow is here! The Tomorrow for which we had been hoping and praying has downed! It is Today! It is *our* day. All the elements of possibility and challenge are provided. Do we have the wisdom to discern the signs of the times and to make the response which the day demands?

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13. **Op. cit.**, p. 202.
14. **Op. cit.**, p. 208.

The Problematic of Historical Research

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It is an integral element of all sound intellectual endeavor to rethink and reappraise from time to time the purpose and scope of one's labors, to restudy the problematic of a given discipline, both with a view to its intrinsic meaning as well as with regard to the manner of communicating its findings. The discipline of historical research is as much in need of this reexamination of its methods and purpose as is any other worth while discipline in which men chose to engage.

Anyone who has given this matter a moment's consideration could quickly marshal a large number of open questions suggestive of the problematic of historical research. We indicate but a few: the vastness of historical material, the complexity of any given historical datum, the problem of historical causation, the involvement of almost all important historical events in a multitude of phenomena—political, social, geographic, economic, biological, psychological, religious, intellectual—the limitations of our finite minds, together with the variety of conflicting schools of interpretation, these and many other factors, too numerous to mention, fall under the heading of this essay. But I am to limit myself to the problematic that obtains between historical research and theology, the inevitable tension between the critical analysis of the historian and the interests of the Christian faith.

I

It is obvious that to the historian every historical fact is subject to the most incisive critical analysis. Every event in history is most carefully scrutinized as the interplay of historic facts is being studied. It is obvious, therefore, that authorities are not overly respected, though their weight must be duly accounted for. What the historian supremely craves to obtain is evidence which can substantiate the facts. 'In the case of news," Voltaire once wittily remarked, 'We

should always wait for the sacrament of confirmation.' The historian is interested in the discovery of how things once have been and how movements have become what they are. In order to arrive at sound conclusions it is imperative that the most important as well as the most trivial data in the nexus of an event of history be subjected to critical examination.

Ernest Troeltsch has described and designated these three elements as basic to sound historical method: criticism, analogy, and correlation.[1]

But the principle of criticism as applied to the investigation of past events is from the start subject to a serious limitation: no one can have an *immediate* awareness or certainty of these past happenings. Consequently it follows that historical judgments are at best judgments of probability. To be sure, such judgments may have varying degrees of certainty, but it is still true, as Adolph von Harnack has put it, that 'in history absolute judgments are impossible.'

It is obvious that the application of critical methods of study to the Christian tradition and to the faith Christian believers profess must entail a real dilemma. Wrote Emil Pfennigsdorf:

> Through the employment of critical method the entire complex of the tradition upon which faith thought to be able to rely is turned into a problem, not only the Old Testament, but also the New Testament, not only the miracle narratives, but also the person of Jesus. Everything becomes a problem and with this method *remains* an open question. Even were we to succeed in gaining positive results on the main points, this type of judgments and the manner in which they are won, would stand in irreconcilable opposition to the religious convictions of Christian faith. For the certainty which this faith involves, is something altogether different from the supposition of mere possibilities or probabilities.[2]

1. Ueber historische und dogmatische Methode in der Theologie. Ges.Schr. II,731.
2. Das Problem des theologischen Denkens, p. 120.

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Faith indeed would not be faith were it to depend at every turn of the road on assuring itself in terms of rational or empirical criteria. As I trust a friend I find myself to be under an inner compulsion. I shall trust him even when others may be constrained to consider him unworthy of my trust. Our relationship lies in a transempirical realm where the instrument of the scientist, be he a natural scientist or a historical scholar, will not reach. It is similarly true with regard to the facts of religious experience. Trust in the living God—in the God and the Father of our Lord Jesus Christ —as the determiner of my destiny, is not due to a judgment of probability, a sort of calculus which finally causes me to make a leap into the dark, but is the correlate of faith inspired by this self-same Lord of life . Here we are dealing with the inmost matters of the spiritual life of man, the depth of personal existence which Ranke held to be unfathomable to critical reason.

Thus, the tension is very real: on the one hand is the demand of critical historical research and on the other that of the dicta of faith, that faith which Martin Luther often so beautifully described as 'herzliches Vertrauen,' a faith which has a problematic all its own, for the Reformer also could define it as 'comforted despair.'

How is this tension to be resolved? Can it be resolved at all? That confusion and even cynical doubt has often been the result of critical studies no one can doubt who has had any dealings with ministerial students or serious lay folk. Said a theological student recently to one of his professors: "Since I can no longer preach on the great cardinal truths of the Christian faith, I chose to preach trivialities." Shall we, then, abandon historical studies of our most holy faith? Or shall we leave the field to those who with Lessing tend to argue that the eternal truths of reason cannot depend upon the contingent facts of history? Is it enough to distinguish between changing categories of previous generations and the abiding experiences of mankind?

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3. op. cit., p. 732.

Before answering these questions we must deal with still another tension point, that is, the principle of analogy used in historical criticism. Ernst Troeltsch held that it is only through the use of this principle, that criticism becomes possible at all.[3] This principle simply means that everybody, the man in the street as well as the scholar, interpret past events in terms of present experience. As we are confronted with new situations we instinctively try to discover familiar events which enable us to evoke analogies with the past. It is quite inevitable that in our interpretation of historic events we shall be tempted to consider only those occurrences possible which we are able to experience today. Hence, the historian who, while technically competent, approaches the history of Christianity from the viewpoint of an agnostic or an unbeliever, will, as a rule, arrive at conclusions quite different from those drawn by a student of history who judges as it were from 'within the pale of the Christian faith.'

A person, for instance, who has never experienced the power of prayer, will have difficulty understanding its potency in the lives of men of past eras. In analogy with his own disbelief in prayer he will be inclined to excise its influence from the historical record as irrelevant. Needless to point out that the principle of anayogy operating in critical research involves a highly subjective element. No matter how objective the historian endeavours to be he will not be able to avoid subjective leanings in accordance with this principle. This is true of any historian, no matter what his philosophical or theological presuppositions may be.

An illustration from New Testament research is pertinent at this point. Scholars of the religio-historical school such as Eduard Norden, Richard Reitzenstein and Wilhelm Bousset have tried to show that the Apostle Paul borrowed many of his ideas from the mystery cults of the Graeco-Roman world. The doctrine of Christ's atonement and resurrection was interpreted in terms of the religious practices of the Mysteries. But scholars like Karl Holl have endeavoured to disprove this theory. Holl has pointed out the radical dif-

ference between the nature myths of the Mysteries and the cruel death of a real historical person like Jesus Christ to whom the Apostle Paul bears witness. Holl says:

> I cannot suppress the suspicion that our modern scholars allow only those things to be real in Paul which they themselves somehow consider acceptable or understandable. It is certain that Paul at any rate conceived himself differently from what they try to make out. The Apostle felt himself as sharply opposed to Hellenism as towards Judaism, for it was he who coined the great Word concerning the Cross which is a stumbling block to the Jews and folly to the Greeks. It is evident, therefore, that even with regard to Hellenism Paul sees a deep chasm which separates him from it. And I think that Paul just like every other historic personage has the right to demand that we approach him first of all as he understood himself.[4]

In applying, therefore, the principle of analogy to the problems of historical study due regard ought to be given to its definite limitations. Nor should it be overlooked that this principle involves two opposite poles, that of community and of individuality. If the former is overemphasized the very purpose of historical research is easily slighted, namely to establish the distinctive and peculiar character of a given historical datum. On the other hand, if the individualizing element in the historical process is overstressed, history easily takes on the character of something abrupt and enigmatic. The *Life of Jesus* research of the nineteenth century often went utterly astray because the scholars engaged in this endeavour were overconfident in their assumption of competence adequately to allow for the subjective factors of their research. 'Jesus became for Protestant theology the vessel into which every theologian poured the contents of his own ideas,' as Albert Schweitzer has expressed it. The peril of modernizing the figure of Jesus or the thought patterns of the early church in terms of what men consider possible and reasonable in our present world is ever with us.

4. Karl Holl: 'Urchristentum und Religionsgeschichte'; Gesammelte Aufsaetze II, p. 19.

The dilemma of historical interpretation in analogy with present modes of thinking may be illustrated from a certain use of American Church history. I am referring to Roger Williams and his advocacy of soul liberty in the seventeenth century. Modern historians have occasionally been inclined to argue that the pioneer of Rhode Island colony in his advocacy of soul liberty was motivated primarily by the modern doctrine of the *Rights of Man.* In recent controversies between contending groups in the Northern Baptist Convention the advocates of doctrinal freedom have argued in a similar fashion. But in this type of apologetics the apostle of soul freedom has been considerably modernized to meet our modern fancies. Roger Williams' view of the church, his strong Puritanism, and, what is more important still, his strong belief in the doctrine of predestination as the primary reason for his defense of soul liberty have usually been overlooked or ignored. Anyone familiar with the 'Bloudy Tenent of Persecution' and the 'Bloudy Tenent Yet More Bloody' will readily admit that Roger Williams did indeed advocate the priceless doctrine of soul-liberty within the confines of the *civil commonwealth,* but that did not mean that the community of the faithful or the Christian Church has a right to indulge in doctrinal license. Roger Williams strongly insisted upon doctrinal as well as ethical purity within the life and teaching of the fellowship of Christian believers. Where error, heresy and false teachings raise their heads, the church is to deal with them by means of spiritual weapons, i.e., admonition, counseling and, as a last resort, excommunication which Williams called 'spiritual killing or cutting off' from the fellowship of the church.[5] However, within the state or civil commonwealth the fullest freedom of conscience is to be granted to Jew,

5. 'It is necessary, yea more honourable, godly, and Christian, to fight the fight of faith, with religious and spiritual Artillery, and to contend earnestly for the faith of Jesus, once delivered to the Saints against all opposers, and the gates of earth and hell, men or devils, yea against Paul himselfe, or an Angell from heaven if he bring any other faith or doctrine, Jude vers. 4, Gal. 1:8.' The Bloudy Tenent of Persecution, Chapter II, p. 59.

Turk, Christian and Anti-Christian. It is therefore a grievous misreading of historical evidence when Parrington tries to suggest that Roger Williams "regarded his fellowmen literally as the children of God and brothers in Christ, and from this primary conception of the fatherhood of God and the brotherhood of man he deduced his political philosophy.' Here, again, a modern scholar has read his own preconceptions into a famous figure of history and recast his thought in analogy with his own. But many passages from Roger Williams' chief works prove conclusively that far from considering all men as naturally 'children of God' he regarded 'the Soules of all men in the World. . . as either naturally dead in sin, or alive in Christ.' Instead of all men being naturally sons of God, Williams asserted, on the basis of Holy Scripture, that 'all peoples are naturally guided by Satan.'[6]

The problematic of historical research involves still a third hazard, and that is due to the principle of correlation. This, of course, implies that every event stands in a causal and correlative nexus with preceeding events. Since, however, criticism is impossible without analogical reasoning, it follows that one's research is subjected to a double and increased weight of subjectivism. Moreover, the peril is very real that the principle of mechanical causation that obtains in the natural sciences is applied, without discrimination, to the field of history. But where historical dependence is understood merely in terms of mechanical causality no true appraisal or understanding of historical events is possible. The depth dimension of history is ignored where the norms of the natural sciences are exclusively applied. Thus, a Marxian interpreter of history may enlighten us concerning the economic involvements of Reformation origins. The practice of indulgences had an undeniable connection with the financial difficulties of the Archbishop of Mainz who in turn had dealings with the banking house of the Fuggers at Augsburg and the Papal Curia. But will a Marxist ever be

6. op. cit., III, Ch. XXXIII: p. 125-126; Ch. XL, p. 138; Ch. LXXV: p. 208; Ch. XCII: p. 250.

able to understand the religious dynamics of Luther's spiritual struggle for a vital faith if he insists seeing and interpreting Luther exclusively in terms of his theory of the economic interpretation of history?

II

As one studies the problem of causation in historical events one realizes how extremely difficult it is to unravel historical data. Friedrich Meinecke, a secular historian, has given careful attention to this problem in a very illuminating article.[7] He distinguishes three kinds of causality. He writes:

> We unhesitatingly assume the standpoint of immediate historical observation and hence distinguish three different kinds of causality: the mechanical, the biological and the spiritual-ethical. The mechanical type of causality rests on the complete equivalence of cause and effect (causa aequat effectum); the biological to all appearances allows the effect to grow beyond the cause through the full development of life germs into living beings having their peculiar structure, teleology and law of being; the spiritual-ethical type of causality even more breaks through the purely mechanical causal nexus, in that spontaneous and purposive impulses of personalities, which can neither be explained mechanically nor biologically, influence human conduct and hence also interfere in the mechanical nexus of causes which, on the other hand, appears to our thinking as absolutely decisive and continuous, excluding any interruption. Wonders upon wonders! For in their ultimate depths every one of these causalities remains an enigma. Our thinking is confronted by contradictions which it cannot solve or which, at best, it can solve only deceptively and apparently. To the unbiased scholar every one of these causalities shows itself to be effective in historical life. The historian is continually engaged in their investigation.[7]

Meinecke compares these three causalities with three

7. "Kausalitaten und Werte in der Geschichte," **Historische Zeitschrift,** Band 113, 1-27 (1928), p. 2.

different stamps which put their impress upon each letter, each picture in the historical drama of events. The impressions made by these three stamps overlap with one another and only the dilletante presumes to differentiate and distinguish them easily and with absolute fidelity. The impressions from the first stamp, that is, from mechanical causality, are the simplest and therefore most clearly discernible. But when it comes to an analysis of the impressions of the other two stamps of causality the matter really becomes difficult. We will then be tempted to ignore their readings in favor of mere mechanical causality.

As one compares the history of historiography it becomes clear how in different eras historians have been inclined to stress now this, now that type of causality. Thus while modern historians often lay the main emphasis upon supraindividual causalities such as the power of nationality, race or environment, the historians of the Enlightment saw individuals as the determining factors of history. Positivist historians, in turn, generally tend toward a more mechanical conception of the influence of collective forces in history. The great Leopold von Ranke, Meinecke rightly points out, was reluctant in doing violence to any of the causalities which have been mentioned. Ranke had great reverence towards the mysterious workings of historical life. This explains, in part at least, the rare objectivity of his historical writings.

In view of the recognized problematic of historical causation it seems strange that many Christian scholars of undoubted ability and insight have often been very hasty in offering their solutions of Christian origins. It is my measured judgment that historical research which is based purely on rationally demonstrable facts or which allows only immanental causes to stand in the court of historical judgment will hardly be able to account for the spiritual realities such as God, prayer, faith, the person of Jesus Christ, all of which have been potent factors in the history of the Hebrew-Christian tradition. Wellhausen, for instance, guided by a supposedly highly scientific historicism, came to

the conclusion that all that we can say concerning Jesus of Nazareth is that he was a Jewish Rabbi. The historian as historian, Wellhausen argued, cannot possibly get beyond that point. To think that Jesus might be normative to the faith of modern Christians seemed futile to this investigator. Some so-called Christian theologians and historians with similar bias have concluded that the historicity of Jesus is a highly debatable question. Needless to say that if either view be true, Christianity as a redemptive world faith would be finished.

What then is the answer of the Christian faith to the dilemma of historical research? It is obvious that Christianity is a historical religion. Therefore it must be studied historically. But historical critical research cannot possibly disclose its deepest nature. The riches of the Christian faith are ultimately accessible only to those who are willing to experiment with that faith. Justin Wroe Nixon has well said: "Whether one's committal be to a mate, to a community ideal of the state, or to the world drama of a great religion, experimentation goes on within a structure which rises from a foundation of faith, a foundation which is the product of many forces, not all of which can be clearly defined or smoothly fitted in logic."[8]

In closing it may be helpful to point to a discussion of our problem by E. Y. Mullins. In answer to the argument that while science can repeat or demonstrate its truths any day, religion and particularly Christianity are at a loss in many areas of their life and thought scientifically to demonstrate certain pivotal facts such as the resurrection of Christ from the dead. It is argued that since you cannot produce a resurrection to prove that Christ rose from the dead it is futile to depend upon the historical fact of Christ's resurrection as normative for the Christian faith. Mullins has presented this counter-argument:

"The relation between scientific demonstration and his-

8. The Moral Crisis in Christianity, p. 72.

toric fact is incorrectly stated. Cavendish succeeded in decomposing water into its constituent parts of hydrogen and oxygen in the year 1784. This is a historical fact. Any competent scientist now can decompose water. This is scientific proof. But the historic fact had to precede the possibility of the successive scientific demonstration. Kepler proved that the planets revolve in ellipses and not circles about the beginning of the seventeenth century. Any competent astronomer can now demonstrate or prove the elliptical orbits of planets. But the unrepeatable historical fact had to precede the scientific power to demonstrate. Columbus discovered the Bahamas in 1492, an unrepeatable historic fact. Any competent sailor can sail to them now. But the first historic fact had to precede all the rest. Sir Isaac Newton framed the law of gravitation about two hundred years ago. This is a historical fact which cannot be repeated. But the ability of others to demonstrate the law now depends upon the historical fact. Somewhere and somehow every scientific demonstration is rooted in history. In like manner Christianity is rooted in history. It began to function as history. Its subsequent power depends upon its beginnings. As no one could repeat the decomposition of water or reproduce the proof for the elliptical orbits of the planets without an original historical event, so also Christianity now functions successfully because it began as history and with unrepeatable facts. The resurrection by common consent of all schools of thought and belief. . . produced the Christian movement. The book of Acts begins with it, not merely as a belief, but as a historical fact and its major affirmation. . . The early preaching of the book of Acts is a witness to the power of the resurrection. "With great power the apostles witnessed to the resurrection." This is re-affirmed in one form or another many times. The Epistles everywhere assume the resurrection. The resurrection power transformed the disciples and the world. There is no possible way of making Christianity an abiding experience except by means of the fact and power of the resurrection. The resurrection of Christ is not a changing category of thought. It is a his-

torical fact. You cannot reproduce the historical fact but you cannot escape the necessity of it if you would produce the abiding experiences with which some would contrast it."[9]

9. "Christianity in the Modern World," **The Review and Expositor,** Vol. XXII (October 1925) No. 4, 484-485.

The Interview Between John Faber and Balthasar Hubmaier, Vienna, December, 1527 - January, 1528

Leo T. Crismon

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In the pages which follow an account is given of the interview between John Faber, at the time chaplain and confessor to King Ferdinand I of Austria but later (1530) Bishop of Vienna, and Balthasar Hubmaier who in the title of the work is described as "the chief leader of the Anabaptists of our generation." This translation has been made by Leo T. Crismon from the Latin in which it was originally written. Hubmaier's own writings are in German, but this account, written by Faber after the death of Hubmaier appears in the official Latin of the Roman Catholic Church.

Balthasar Hubmaier was born in the Bavarian town of Friedburg, in Southern Germany, probably in 1480, into a poor German Catholic home. He was educated, perhaps largely at the expense of the Catholic Church at Friedburg, at the University of Freiburg (1503-1511) and at the University of Ingolstadt (1511-1512). Then he became University preacher at Ingolstadt (1512-January 15, 1516). He was then called to Regensburg (January 1516-1520), then to Waldshut (Spring 1521-early December 1525). He was called back to Regensburg (Advent Sunday 1522-March 1, 1523) for about one year, but returned to Waldshut before the close of the year. He had not resigned the pastorate at Waldshut. There he became a reformer. From September 1 to October 1, 1524 he had to take refuge in Schaffhausen in Switzerland. Back in Waldshut he advanced to the position where he became identified with the Anabaptists. Hubmaier was driven from Waldshut early in December 1525 and he went to Zurich in Switzerland, arriving about the middle of December, where he was cast into prison by Zwingli. From Zurich he made his way to Constance, to Augsburg, and then to Nikolsburg in Moravia late in July 1526. There he labored for only a little more than a year. In September 1527 he

was delivered into the hands of the Austrian government and taken to a prison in Vienna. Later he was transferred to a castle near Vienna. He made an appeal for an interview with John Faber, an early schoolmate. Faber came to him in December 1527 and the series of interviews lasted into January 1528. On March 10, 1528 he was burned at the stake in Vienna.

The book in which this interview is recorded and the copy from which the translation has been made is now in the Southern Baptist Theological Seminary Library. This copy, printed at Leipzig in 1528, found its way into the book store of a Jew at Brno (Brunn), the capital of Moravia. There it was picked up by John Novotny, who was at the time treasurer of the Baptist Union of Czechoslovakia. He is a son of Henry Novotny, the founder of the Baptist work in Czechoslovakia. Dr. Walter O. Lewis, when in Prague on one occasion, purchased the book from John Novotny, then sold it to Dr. and Mrs. Everett Gill, Sr. On missionary day, January 5, 1940, Mrs. Gill presented the copy to the Seminary Library in honor of her father, Dr. William Harrison Williams, Sr., of her brother, Dr. William Harrison Williams, Jr., of her husband Dr. Everett Gill, Sr., and of her son, Dr. Everett Gill, Jr.

After a long introduction, Faber, the author, records the interview as a dialogue or conversation. There are fifteen pages of the introduction and 222 pages of the text of the interview. Faber's speeches are perhaps worked out more elaborately than they were spoken. The recorded replies or statements of Hubmaier seem to represent fairly accurately the position and belief of Hubmaier when they are compared with his own published works. Where he has, according to these statements, weakened in his position, it may be attributed to the record of an opponent or to the weakness of the flesh on the part of Hubmaier in the face of a torturous death.

The translation that follows begins with the first topic of discussion between the two men, the method of interpreting scripture. The difference in their views on this topic

marks most of the other topics of discussion. Succeeding issues of *The Review and Expositor* will carry the translation of other topics of discussion in order.

Concerning Sound Exposition and Understanding Sacred Scripture

CHAPTER ONE

Sir Doctor, before we approach the principal topics and divisions and discuss the scripture, it must be decided that it is most suitable to consider the sacred scripture not in the light of much learning nor in the light of letters that kill (2 Cor. 3:2) but with sound and pious understanding. For the Devil himself, when he tempted his Lord (Matt. 4:5), quoted scripture from the Psalms (Ps. 90:11, 12). However, he failed to point out the better conclusion from this authority that doubtless "they may protect you in all your ways."

And the elders, scribes, and Pharisees, when Herod inquired where the Christ should be born (Matt. 2:4), revealing the word of the prophet Micah (Micah 5:2) designated Bethlehem, for they stated that it was written, "And thou, Bethlehem in the land of Judah, art by no means the least among the princes of Judah: for out of thee a leader shall come forth who shall rule my people Israel." But they omitted what the prophet stated in addition, "His going forth is from the days of eternity." And Paul did not boast without reason that he did not (as many do) adulterate (2 Cor-2:17), distort, or corrupt the word of God. But he rather taught that the servant of the Lord ought rightly to handle the Word of God. (2 Tim. 2:15).

When anyone acts contrary, then it is unavoidable that many diverse shipwrecks of our faith (I Tim. 1:19) be made, as Simon, not the well-known Barjona (Matt. 16:17), but the one reproved by Simon Peter (Acts 8:19-24), by committing an error fell from the faith.

Peter, truly Christ's vicar on earth, confesses that Paul wrote some epistles very hard to understand (2 Peter 3:15, 16) which some perverse persons receive in their own little intellect in such a perverted manner that they do harm to

themselves and contribute to their own ruin, whose crime and ignorance spring not from scripture but from an erring interpreter. Therefore, Sir Balthasar, if your purpose is so to handle the scripture according to your own desire, to distort it, and to plunder it as you will, every effort will be rendered to no purpose and all labor will be expended in vain.

DOCTOR BALTHASAR

I confess that you have used the accounts and scriptures which you have pointed out clearly for the purpose and fitly. However, I am accustomed to use this rule, when scripture seems to be rather obscure to understand or to contradict and oppose itself, that by bringing several passages together and comparing scripture with scripture I may ascertain the truth. For example, that I must honor my parents is even stated in a command, "Honor father and mother" (Ex. 20:12) and in another passage the scripture prescribes hate for father and mother (Luke 14:26). In this respect there is a third passage which teaches to love Christ more than father and mother, from which there is a clear understanding of the two passages above, that parents clearly should be honored (Mark 10:19) and not hated, but that Christ should be honored before them (Matt. 10:37) since he says not to love parents, "more than me." I conclude therefore that scripture must be explained by scripture, for if this is true we can easily avoid the things which have been pointed out in case of the devil, Peter, Paul and others.

DOCTOR FABER

This rule indeed is proper for us then principally when many passages of the sacred scripture are about one thing. But you know that several things have been written by all the evangelists, some by three, not a few by two, most by one only. For instance there is that famous and clearly divine discourse which our Saviour gave to his disciples at the last supper and which is described by John alone from the fourteenth to the eighteenth chapter. Paul furthermore charged many things in his letters which the evangelists did

not touch upon. Of such sort is that which he tells concerning the appearance made to him after the resurrection (I Cor. 15:8) and concerning the Lord's teaching that it is more blessed to give than to receive (Acts 20:35). Many more things of that nature are found. Consequently, I observe that many things are written singly which have only one such author.

It is necessary then for the faithful to refer and submit their understanding of the sacred scripture to the orthodox Catholic church for its decision, its opinion, and its censorship, by whose universal agreement especially it is necessary for us to stand. For St. Paul testifies to the Galatians in chapter two (verses 1, 2) that, after fourteen years in going up to Jerusalem, he took the Gospel which in the meantime he had proclaimed among the Gentiles; although in the fifth chapter (verse 2) he wrote boldly that if you shall be circumcised "Christ shall profit you nothing," nevertheless, when at Antioch (Acts 15:1, 2) with respect to the same matter many and varied questions, as well as a disturbance, arose, he did not refuse to be sent together with Barnabas to Jerusalem to await the decision of Peter, James, and the other apostles, which he then also with others considered as settled. And concerning this matter the apostles and elders, because it seemed good to the Holy Spirit and to them (Acts 15:22) sent letters by Paul, Silas, and Judas in which they stated "It is pleasing to the Holy Spirit and to us" (Acts 15:28). Notice this "and to us," but with respect to them we shall consider the discourse later. Let us now come to the divisions and principal topics.

The Christian Task of Moral Education

Hugh A. Brimm

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One day a young lawyer came to Jesus with a question. "What shall I do, Teacher, to inherit eternal life?" "What is written in the law?" asked Jesus, "How do you interpret what you find there?" The lawyer replied, "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy strength and with all thy mind and thy neighbor as thyself." Jesus commended him for his insight, "Thou hast answered right, this do and thou shalt live." The young lawyer was pleased for a moment. He smiled, but the smile was gone and in its place was an expression of sober concern. For, desiring to justify himself he asked Jesus, "And *who* is my neighbor?" Jesus replied with a penetrating and pungent application of divine truth. He related the familiar parable of the Good Samaritan, (Luke 10:25ff).

Having finished his story, Jesus addressed another question to the young lawyer, "Which of these three do you think proved himself a neighbor to him that fell among the robbers?" The young lawyer's discomfort was apparent as he tried to reply. Being a Jew he had no use for Samaritans and yet he was obliged to admit that a Samaritan had done what two of his fellow Jews had refused to do. He avoided the use of the name "Samaritan" as he simply replied, "He that showed mercy upon him." As he turned quickly to leave, Jesus said, "You go now and do likewise."

Here is a superb example of moral education on the part of Jesus. The man who came to him was thoroughly grounded in the traditions of Jewish religion—he was well versed in the sacred scriptures, he knew the orthodox interpretations but, unfortunately, he was ignorant of the moral and ethical implications of what he so glibly recited. Jesus took an abstract and time-worn shibboleth and clothed it with flesh and blood and brought it down to life where some men, obsessed with greed and selfishness, exploit their neighbors even to the point of murderous assault, and where others

in their prudish self-righteousness and intolerant racial superiority completely ignore the needs of dying men.

Relevancy of Moral Education

In the great task of proclaiming the gospel of Jesus Christ there is then a valid place for ethical interpretation and moral application. Not only is it an indispensable part of that gospel but without it we should have only an exalted and beautiful theory of religion, abstract and unrelated to the plane of human living, a theory which would inevitably become cold and formal, an endless recitation of monotonous chants, enshrouded in meaningless ritual and ceremony.

In the record of the scriptures can be found ample precedent for moral education. It thoroughly permeated the Mosiac Law. The Decalogue constituted the core of Israel's religion. Six of the ten words were given to regulate man's social relationships in the light and on the basis of his relationships with God. Thus from the very inception of Hebrew religion, the holiness and righteousness of God was to be essentially reflected in the moral obligations and ethical attitudes of those who sought to worship Him as God.

The following are but a few examples of the moral and social obligations embodied in the Law which were given to regulate the conduct of Israel:

(1) Marriage relationship, as to who may or may not marry (Deut. 21:21:10-14; 25:5-10; 22:30; 22:22-23; Lev. 18:16-25).
(2) Laws of divorce (Deut. 24:1-4).
(3) Relationships of masters and slaves (Lev. 25:39-42; Ex. 21:5, 6; Ex. 21:2-4).
(4) Restoration of lost property (Ex. 23:4-5; Deut. 22:1-4).
(5) Reparation for damage or loss of property (Ex. 21:33-34; 21:28-32; 22:7-13).
(6) Appointment and duties of Judges (Ex. 18:13-27; 23:6-8).
(7) Punishment of false witnesses (Deut. 19:16-21).
(8) Land stealing (Deut. 19:14; 27:17).

(9) False weights and measures (Deut. 25:13-16; Lev. 19:35-7).

(10) Care of the poor (Deut. 24:19-22; Ex. 22:25; Lev. 25:25-8).

With these regulations and proscriptions as an inherent part of their religion, the Hebrews had an excellent foundation for an integrated, dynamic social order. Unfortunately, however, Israel forsook the worship of God and when she did, her whole religious, moral and social structure became utterly corrupt and thoroughly degenerate.

But God has never been without resources to achieve His purpose and plan of the ages. In the midst of the corruption, decay and degradation into which Israel fell, moral instruction became a predominant element in the powerful preaching of the prophets whom God called into his service. Recall some of the circumstances and conditions that prevailed in the seventh and eighth centuries before the Christian era. Society was made up primarily of two classes of people—the extremely rich and the extremely poor. Wealth was concentrated in the hands of a few who came into their fortunes in most instances by trickery, deceit, exploitation, theft and even murder. Land grabbing was a common practice, adding field to field until there was no space left. (Isaiah 5:8). The meager holdings of widows and orphans were stolen by the greedy men who were supposedly affording them "protection and advice." Even the dust on the head of a poor man was coveted by the selfish, ruthless land-grabbers. (Amos 2:7).

At the so-called courts of justice, the judge as well as the witnesses could be bought with a price, so that the poor men had no chance while the rich was given every advantage of judgment. The palaces and summer houses of the rich were perpetual scenes of lavish entertainment, sumptuous feasts and drunken orgies, while in the valleys and on the surrounding hills the poor masses hungrily huddled in their crude shacks and filthy hovels. Gross immorality and sensuality was witnessed on every hand as the people, both rich and poor alike, went all out in the degrading and degenerate

worship of Baal and Ashteroth. Pagan altars were erected on "every hill and under every green tree." The name of God was forgotten as Israel plunged headlong toward destruction and decay.

Now witness the scene as men like Amos, Hosea and Micah walked onto the stage. They came from the common walks of life—farmers and herdsmen, they were unlettered, rough and rugged men. Nevertheless, they had a message from God burning within their souls, a message to which they had to give utterance. Fearlessly they took their stand at the gate of a rich man's home, in the midst of the market place or beside a pagan temple and with words that weighed a ton apiece they delivered their thunderous message.

God, they cried, was calling His people back into a pure and holy relationship with himself. He was pleading for them to forsake the evil of their ways and turn again to Him. Continuously as they preached, they interpreted the implications of the righteousness and holiness of God in terms of human relationships:

> "Seek good and not evil that you may live. Hate evil and love good and establish *justice* in the gate." (Amos 5:14, 15).
>
> "I hate and dispise your feasts, saith Yahweh. I take no delight in your solemn and sacred assemblies and when you make your offerings and sacrifices, I will not accept them.—But let justice roll down as waters and righteousness as a mighty stream." (Amos 5:21-24).
>
> "Hear the word of Yahweh, O Israel, for Yahweh hath a charge against the inhabitants of the land. For there is no fidelity nor true love, nor knowledge of Yahweh in the land, but perjury and lying and murder, stealing, committing adultery and deeds of violence." Hosea 4:1-2).
>
> "It hath been shown thee, O man, what is good. And what doth Yahweh require of thee but to do justly, love kindness and to walk humbly with thy God." (Micah 6:8).
>
> "Cease to do evil, learn to do good; seek justice, relieve the oppressed; vindicate the orphan and plead for the widow." (Isaiah 1:16, 17).

The prophets, then, were not only great and mighty preachers, fearless proclaimers of eternal truth; they were also moral and ethical interpreters of religion. Their emphasis again and again as they stood before the people was that daily living and social relationships must reflect the holiness, the righteousness and the justice of the God whom they worshipped.

Again, concerning the relevancy of moral education in the Christian task, we note in the teachings of Jesus a great part of his preaching and teachings which gave emphasis to the ethical, the applied implications of the Divine-human encounter. This is not to imply that there is anything in the content of Christianity more vital, more important than the marvelous power, the matchless grace and the wonderful love of God which overflowed at a cross on Calvary's crest and reached out into a sin-blinded and groping world to open a way for man to reach up and touch God, a fact so sublimely expressed in the words, "For God so loved the world, that he gave his only begotten Son that whosoever believeth on Him should not perish but have everlasting life." (John 3:16).

The unfathomable incarnation and atonement by means of which man can know Divine forgiveness and fellowship must ever remain the irreducible core of the Christian faith. But stemming from this central fact of Divine-human encounter is the inescapable truth that the indwelling Presence of God in the soul of the believer inevitably touches life at the point of every social experience and manifests itself in the midst of every human relationship. Jesus, as He interpreted the character of God in terms of the conduct of the individual believer, said, "Love your enemies, pray for them that persecute you." (Matthew 5:44). "Whosoever smiteth thee on thy right cheek, turn to him the other also and if any man would go to law with thee and take away thy coat, let him have thy cloak also and whosoever shall compel thee to go one mile, go with him two." (Matthew 5:39-41). And again, "Forgive not until seven times, but until seventy times seven." (Matthew 18:22).

Why did Jesus so instruct us as Christians? So that our conduct would convert or change the offender in each case? Perhaps it might in some instances, but the significant and all-important truth for our attention is that we are to do these things because they are the things that God would do. Love, non-retaliation, unselfishness and forgiveness are reflections of God's holy and righteous character. If we as Christians are one with God in a vital, creative fellowship, then we will, by virtue of our God-like character, strive to live in all of our relationships like God. This was what Paul had in mind when he said, "I am crucified with Christ, and it is no longer I that live but Christ liveth in me." (Galatians 2:20). And again he wrote to the Corinthian Christians, "He who knew no sin God made sin on our behalf that we might become the righteousness of God through Him." (II Corinthians 5:21).

If, then, we have received the gift of God's righteousness by virtue of the the death of Christ, ought we not to manifest that righteousness in our lives? This was the argument of Jesus as He talked with men and taught them the practical meaning of the Christian faith—it was the essence of what He said to the young lawyer who wanted to know, "Who is my neighbor?"

The Urgency of Moral Education

As a second phase of our thinking together, let us consider now the urgency of the task of moral ethical education. What are the pathological conditions, the serious problems of our social structure that call for moral education? Space will permit only a brief and superficial examination of a few of the many areas of moral breakdown and social disintegration.

1. *Alcoholism*

Alcoholism is rapidly emerging as a major social problem in America. The reasons are apparent when one studies the following facts.

In America today 65,000,000 people over fifteen years of age are drinking beverage alcohol either occasionally or

regularly. This includes 75 per cent of all adult men and 55 per cent of all adult women. At least 12,000 people die every year from chronic alcoholism. There are 4,000,000 individuals who are excessive users of beverage alcohol; these are the addicts, inebriates, alcoholics and chronic alcoholics. These 4,000,000 excessive users of beverage alcohol are responsible for an estimated expenditure of $1,090,000,000 by taxpayers to cover the cost of arrests, courts, jails and public damage. The economic loss in terms of man-hours to American industry last year due to alcohol and alcoholism reached an estimated $1,000,000,000. Wage losses to the workers was approximately $200,000,000. The "over the counter" cost of legal beverage alcohol plus the estimated expenditure on bootleg beverages in 1947 was more than $10,000,000,000.

Between 1850 and 1945 the annual per capita consumption of distilled spirits (whiskey, gin, rum, etc.) decreased 53 per cent while the annual per capita consumption of beer *increased* 862 *per cent.* In the thirteen years after the repeal of the Eighteenth Amendment a total of more than 30,000,000,000 gallons of beverage alcohol was consumed.

In 1946 from the reports of twenty-three states an average of 20 per cent of the drivers involved in fatal accidents had been drinking, 25 per cent of adult pedestrians who were killed in traffic accidents had been drinking. In those states where laws permit the use of chemical tests to determine intoxication, the percentage above was much higher.

2. *Breakdown of Marriage and Morals*

In view of an ever-increasing problem of our social structure, the complacency of the American public and especially of Christians is appalling. Before our very eyes the foundations of the home as an institution are crumbling.

A survey of the divorce trend in America for the past seven decades reveals that in 1880 there were 5 divorces per 100 marriages; in 1905 there were 10 per 100 marriages; in 1935 there were 20 and in 1946 the records of the Federal Security Administration showed 31 divorces for every 100 marriages!

Dr. W. F. Ogburn has pointed in a recent study to evidence which indicates that the number of desertions and mutually agreed-upon separations actually exceeds the number of divorces every year.

In 1945 approximately 334,000 children were directly involved in divorces which were granted. No estimate is available for those affected by desertion and separation.

In 1880 the most frequent number of divorces occured in the seventh year of marriage; in 1910 it occured in the fifth year and today the greatest number of divorces takes place in the third year of marriage.

Concomitant with the dissolution of marriage is the degeneration of sex morality with its resultant social pathologies.

Every year there are more than a million and a half new cases of venereal diseases in the American population. One study in California has revealed that during the past few years there was an increase of more than 125 per cent in the number of cases of V. D. among young people in their late teens.

Today syphilis is killing more than 100,000 people a year; it accounts for one out of every ten cases of insanity; it means a loss to working men and women of more than $180,000,000 a year due to time off.

Prostitution was suppressed with considerable success during the war by the close co-operation of local government officials and the U. S. Public Health Service. Recent studies have revealed, however, a rapid revival of this ancient and degrading traffic in human souls. Today it is estimated that more than a million persons are directly deriving monetary gain from it.

During one year of the war Dr. Morris Fishbein estimated that there were approximately three million births in America; the same year, he reports, there were at least one million abortions. In 1945 medical records in one large western city showed that there were 16,400 births and 18,000 abortions! At present there are more than fifty concerns in this country manufacturing abortifacients. Their annual

sales run into the multimillions of dollars. One doctor in New York City last was indicated on a criminal abortion charge. His fee was $400 per case; his estimated income for the year was $500,000.

3. *Interracial Relations*

An increasingly vital area of the social structure, characterized at present by growing tension and bitterness, is that of interracial relations. Not to ignore as irrelevant the mounting feeling of anti-Semitism, the bitterness of feeling toward Japanese-Americans and other minority groups, specifically we are concerned in the South with the adjustment of Negro-white relationships and it is to that area that we address ourselves for a moment. During the years of the war the Negro people of the South achieved, in some measure at least, a long sought for independence—it was economic independence, of a sort. The Negro at last had money. He could turn down jobs—jobs that heretofore only a "nigger" would do. He could buy clothes, an automobile and in some instances, a house. Thus, in a measure, he became an individual.

He went off to war and fought for democracy, for freedom, for human rights guaranteed by the American constitution under which he lived. Now he has returned and he is waiting—at the moment, he is waiting patiently with patience born of a hundred years of shameful exploitation and discrimination. But how long will he wait? Changes are taking place but they are painfully slow. He is voting in many places where before it was unheard of for a "nigger" to vote, but he is still "just a nigger" in the thinking of race baiters who are beating the drums of hatred and fanning the flames of bitterness for their own selfish material gain and political ambitions.

The Negro still lives in "sub-substandard" shacks and hovels in the midst of crowded, disease-infested surroundings; he still cringes and moves with fear lest he overstep the invisible line which bars him from that part of society where people are individuals; he still knows the meaning of "Jim

howl of bloodhounds, and the spectre of a riddled, blood-drenched body slowly swinging at the end of a rope. No, this is not in a Nazi Germany, a pagan Africa or a Communist Russia. This is in America—my America, your America—in Georgia, Alabama, Mississippi, North Carolina, South Carolina, Tennessee,—in our beloved southland!

Jesus said *all* life is sacred. Every personality is of supreme value and when conditions exist that perpetuate the injustices just cited, dare one raise the question of need, of urgency? The only hope is for action *now*. We must bring the gospel of Jesus down to the plane of human living. It must save men's lives as well as their souls.

What Now?

We must face the decision squarely. We have seen that moral education *is* a relevant and indispensable part of the Christian task; that the need *is* apparent, more than that, it is critically urgent. In the maze of social relationships about us, men and women are crying out, "Which way, which way? What *is* right and what *is* wrong?" Therefore, let us concern ourselves in this last analysis with *eventualities*. Toward what objectives, into what activities will we move if we accept the challenge of moral education? We turn now to examine some of the techniques of implementation.

Before anything else is undertaken it will first be necessary for us to go again to the New Testament and re-study the person, the ministry and the teachings of Jesus Christ. He alone is the source of light; it is Christ who came that we might have life and have it abundantly. The application of such principles as the brotherhood of all mankind, the supreme value of all human personality and indispensable motive of Christian love will call for courage, for daring. These principles, more often than not, cut across the grain of conventional behavior to challenge the cherished traditions of comfortable and inoffensive religion.

Recall the words of one who said, "Jesus was not crucified for saying consider the lilies of the field how they grow,

but for saying consider the thieves of the temple how they steal." This is a critical hour. It is not a time to send forth from our pulpits "sweet sentimentality and lovely messages" which ignore the vital issues before us. It is time for men like Micah, Amos, Elijah, like the fearless and courageous Christ Himself to mount up to their pulpits and speak forth their thunderous message, driving down to the roots with the application and implication of divine truth. It is the hour for the re-proclamation of release to the captives, good tidings to the poor, liberty for the oppressed and the exploited. (Luke 4:18).

At this point, however, one finds the battle lines of rabid opposition rigidly drawn. To proclaim such a message means that one must challenge the deeply ingrained "traditions" of the past, it means the denunciation of selfish vested interests and a sharp criticism of demagoguery and tyranny in "high places." The complacent rationalization of this opposition is that the business of the church is to save souls and nothing more. They contend that religion and economics do not mix, that religion and race are irrelevant and that religion and politics have no common ground on which to stand.

It is imperative therefore that we define in specific terms the social and ethical task of the church in our day. While in no sense are they completely comprehensive or final, the following functions must characterize the church at work in the social order if it is to be true to the heritage of moral instruction and ethical idealism embodied in the Law, the Prophets, and the dynamic ministry of the Galilean:

1. The church must share with a deep and humble sense of repentance the responsibility for social sins and collective wrong. It is unfair, as some have done, to indict the church for utter failure to avert such social tragedies as war, racial hatred, economic injustice and human exploitation. Though not entirely at fault for these greater problems, the church must face the fact that within its own fellowship and in its own institutional practices and policies these

greater problems exist and even thrive in embryonic form. Thus, they contribute in no small way to the full scale social disorders.

2. The church must strive with a consuming passion to challenge its adherents to a more complete practice of the ethical principles and moral ideals of the Christian message in day-by-day living. This is the biblical basis for the whole task of moral education. The character of the righteous, just, and all-loving God whom we worship must find its unmistakable reflection in the Christian's life.

3. The church must relentlessly maintain a clear moral perspective of the problem areas and social tensions in human relationships, always making available the resources of basic Christian principles for their solution and allievation. The question inevitably arises, "Can the church afford to take sides in controversial issues?" Not only can the church afford to take sides it must—but it must always be the side of *justice* and *right*. The church must cut clearly and unmistakably down the line to the Christian ideal. It must refuse to protect "vested interests," individual or group pride and to espouse "traditions" merely for tradition's sake. A clear proclamation of the Christian ideal will be indispensable in the solution of the problems of a disordered society.

4. The church must continously create a conscience in the social order which will both be a rebuke to collective social sin and set a tone for higher moral and ethical values and objectives. The presence of Jesus in a group or with an individual invariably created this consciousness of sin and either a desire to live better or to exterminate him: (Compare carefully the reaction of Zacchaeus and the Pharisees.) Could it be the world is no better today and that attempts to exterminate the Christian influence are rare because this vital function of the church is being overlooked?

5. The church must persistently maintain a creative tension between the *ideal* and the actual, a tension that will perennially demand that all human relationships gravitate toward the Christian ideal. In Christian history, where

progress has been made, it has always been the result of this "tension." The church must ever focus the attention of a disordered society upon the divine ideal, Christ himself, who said, "Ye shall therefore be perfect even as your Father in heaven is perfect."

When these moral and ethical functions characterize the church in our day within the framework of the total Christian task, we will be nearer that day when, "Men shall beat their swords into plowshares, their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree and none shall make them afraid—and we will walk in the name of Yahweh, our God, for ever and ever."

Christian Behavior Under Fire

(First Epistle of Peter)

By Russell Bradley Jones

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You may be sure that Peter never forgot that agonizing experience when he denied his Lord. Never could he look back upon it without deepest pain. Doubtless, as in the moment of his infidelity, whenever "he thought thereon, he wept" (Mark 14:72). For there is probably no sorrow more poignant than that of the Christian in the consciousness of having offended his Saviour and Lord, even though the battle may be hard.

But, strange to say, this bitter experience became Peter's inspiration for service. For his Saviour, aware of his approaching denial, had said, "And do thou, when once thou hast turned again, establish thy brethren" (Luke 22:32).[1] Without question, the epistles of Peter were written, in fulfillment of this special commission, to strengthen the brethren when under fire. Many passages reflect this fact. Note two of them: "Ye therefore, beloved, knowing these things beforehand, beware lest, being carried away with the error of the wicked, ye fall from your own stedfastness" (2 Peter 3:17). "Be sober, be watchful: your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom withstand stedfast in your faith, knowing that the same sufferings are accomplished in your brethren who are in the world. And the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you" (1 Peter 5:8-10).

From his place of service in Babylon (5:13) and with his knowledge of the sore trials of those who had "obtained a like precious faith" (2 Peter 1:1), Peter writes a sympathetic letter to Christ's elect scattered in Pontus, Galatia, Cappadocia, Asia, and Bithynia (1:1-2), testifying to them of the gracious goodness of God and gently exhorting them to stand fast (5:12). It is a noble and helpful message from

a seasoned warrior. And after years of experience, he makes one appeal: Christian, when under fire, stand fast in the grace of God. That is the way to have peace (5:14)—the peace that multiplies (1:2) in the congenial atmosphere of divine grace.

In the letter Peter reassures his suffering brethren regarding the grace of God which has been bestowed upon them. That grace, says he, presents a noble gift, makes an insistent demand, has a strange ally, and assures glorious results. If they will but lay hold of that grace, and allow it to lay hold of them, their behavior, even in the most difficult circumstances, will please the Lord. And ever since he wrote this, suffering Christians have thanked God for it.

I. THE GIFT OF GRACE: SALVATION—1:3-12.

Peter starts out with the definite declaration that it is the saving power of God through Jesus Christ that sustains when we are put to grief by manifold trials (1:5-6). He remembered well that this was true when he denied his Lord. But for the power inherent in the salvation God's grace had brought to him, Peter would have been hopeless. The gift of God's grace, salvation, is basic in a life of trial, if a fall is to be avoided.

Attention, therefore, is called to *the significance of our salvation* (1:3-9). When the truth is understood, the faithful Christian has solid ground from which to meet his trials.

(1) God's gift of salvation has significance for the past. It deals with the past effectively, just as effectively as birth obliterates and nullifies the past (whatever its nature) of the new born child. "He begat us again" (1:3). Therefore, the Christian begins his career as a New creation. The reckoning of faith (Rom. 6:11) makes regeneration practical and powerful in the time of trial.

(2) This salvation has significance for the future. A perfect salvation now ready to be displayed awaits us at Christ's Appearing (1:4-5). Failure is not in prospect! Confidence that the power of God guards means that the

battle is already won. The present may at times seem almost to negate this confidence, but wait! The future will reveal it! That faith, tested in the fire, will be the object of "praise and glory and honor at the revelation of Jesus Christ" (1:6-7).

(3) The gift of salvation, therefore, has special significance for the present. It brings with it a living hope (1:3-4), a guarding faith (1:5-7), and an unseeing love (1:8-9). It brings with it all we need for success in the moment of need. For a hope that refuses to die in the hour of conflict, a faith that refuses to forsake in the time of pressure, and the love that refuses to forget in the moment of trial is an unbeatable combination. From such a vantage point, the Christian can laugh at his foes.

Do you see what Peter is doing? He wants his readers to get a true appreciation of what they have in Christ. Then they will be ready to face any foe and act with courage and triumphantly. He therefore emphasizes what he has already said by pointing out *the greatness of salvation* by God's grace (1:10-12).

(1) Why, this gift of grace, says Peter, is so great that the prophets—mighty men who dealt with mighty matters—searched to discover the time of its appearing (1:10-12a). The maneuvers of kings and the prospects of nations did not inspire their imagination as did the time of the realization of the revelations of the Spirit concerning "the sufferings of Christ and the glories that should follow them."

(2) Furthermore, says Peter, none other than the Holy Spirit, the third person of the trinity, superintends the agents of the announcement of this gift of God (1:12b). When the Holy Spirit is "sent forth from heaven" to direct and control the preaching, the message is important.

(3) And, finally, says Peter, this salvation is so supremely great that the angels of glory scrutinize the wonders of its accomplishment (1:12c). Nothing in all the universe so intrigues the interest of the angelic hosts as the operation of gospel salvation on the hearts and lives of men!

It is from this starting point alone that we dare venture out into a world of trials. Look, then, to the gift of God's matchless grace. Do you have it? Does it hold you in its mighty grip? Then, courage! There is nothing to fear!

Salvation! Oh, the joyful sound!
'Tis pleasure to our ears;
A sovereign balm for every wound,
A cordial for our fears.
Buried in sorrow and in sin,
At hell's dark door we lay;
But we arise by grace divine
To see a heavenly day.[2]

II. THE DEMAND OF GRACE: HOLINESS—1:13-3:12.

The second part of Peter's letter begins with "wherefore", a word which sums up all that has been said as a basis of appeal: Because of the gift of grace, salvation in all its significance and greatness, we *ought* to meet the demand of grace—holiness. If our behavior under fire is to be as it should be, we will never lose sight of the fact that we are not to be submissive to the world, but different from the world. Conformity to God and his ways—not the world and its ways—is the passion of one who has come to know him in Christ. Therefore, the truth about sanctification, election, and separation is important, for each of these is related to the realization of holiness.

What is *sanctification?* Peter indicates that it is something grace demands of us. Not a demand of God's justice, mind you. A demand of his grace! Men have had queer ideas about sanctification. Is it because they have usually considered it as a demand of God's justice? Peter here indicates that sanctification must be inseparably linked in our thought with the grace of God. This becomes apparent when we discover the three-fold nature of sanctification.

(1) Sanctification is a future prospect (1:13-21). It looks for perfection "at the revelation of Jesus Christ." It calls for obedience to the purpose of being like Jesus: "It is written, Ye shall be holy; for I am holy." Peter exhorts

that we put our mind into it; let the emotions play their part—especially the emotion of fear; and be intelligent about it, knowing that we are redeemed by the blood of Christ only because of our faith in him. But this is not all.

(2) Sanctification is a past bestowal (1:22-25). "Seeing ye have purified your souls in your obedience to the truth" looks to something accomplished in the past by our Substitute. "Having been begotten again, not of corruptible seed, but of incorruptible, through the word of God" also looks to the past and the New Birth as bringing us into the condition of sanctification. We are to be like Christ in the future; we were made like him in the past. It isn't a contradiction, as we shall see from a third consideration.

(3) Sanctification is a present vocation (2:1-3). "Putting away therefore all wickedness, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation; if ye have tasted that the Lord is gracious." We must make a business of sanctification. We must grow in grace. In that sense it is progressive in character.

There will be few misconceptions about sanctification when we see it as a future prospect and a past bestowal and a present vocation, and give each of these phases of the truth equal emphasis. And by yielding fully to the sanctifying Spirit nothing shall hinder us as we follow after holiness.

What is the place of *election* in meeting the obligation of grace? Two things are said about it.

(1) The elect of God are a Spiritual House (2:4-8). Like the temple of old, it is built of "precious" stones; but unlike the temple, these stones are "living." Christ is the chief corner stone, and every believer is a living stone in the structure. The ancient temple was the dwelling-place of Jehovah, the headquarters of truth. The elect of God, since Jesus has come, are now the dwelling-place of God through the Spirit, the place where God meets man.

(2) The elect of God are also a Holy Nation (2:9-10). Like Israel of old, they sustain a special relationship to God; unlike Israel, they have been brought into that relationship through the atoning death of Christ. If the elect are like the temple in being God's dwelling-place on earth; then they are to be like the nation in bringing Christ to a world of need. They are "to show forth the excellencies of him who called them out of darkness into his marvellous light."

Christians, like the ancient people of God, may find many adversaries in the path of duty, but they can know that they are a people apart, divinely commissioned, elected to represent God and glorify Jesus Christ. If the ancient people were called to holiness, how much more those who have experienced Christ's preciousness?

In a very practical way, therefore, Peter exhorts his readers to *separation.* It is but another way of presenting the practical and human side of sanctification. If God's grace separates us from sin and its consequence, then our gratitude for such grace demands that we separate ourselves from all that is sinful and contrary to the way of Christ.

(1) This separation means abstinence with a purpose (2:11-12). "Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles; that, wherein they speak against you as evil-doers, they may by your good works, which they behold, glorify God in the day of visitation." Christians are to abstain from the world's ways, not because of a morbid love for asceticism or in order to appear different from others, but that they might win the Gentiles to Christ.

(2) This separation also means subjection with a reason (2:13-3:7). This applies in national, social and home life. In each relationship, the Christian is submissive. Why? Note carefully: "For the Lord's sake" (2:13); "for so is the will of God that by well-doing ye should put to silence the ignorance of foolish men" (2:15); "for this is acceptable, if for conscience toward God a man endureth griefs, suffering wrongfully" (2:19); "because Christ also suffered for you,

leaving you an example, that ye should follow his steps" (2:21); "that, even if any obey not the word, they may without the word be gained by your behavior" (3:1).

(3) Finally, this separation means Christ-likeness with a goal (3:8-12). Would we inherit a blessing? Would we see good days? Then, let us be like Christ!

A lovely story is told of Henry Drummond. A woman, whose husband lay dying, came to Drummond late one Saturday evening. "My husband is deein', sir," she begged, "he's no able to speak to you, and he's no able to hear you; but oh, do come!" "But," replied Mr. Drummond, "if your husband can neither speak, nor hear, it's no use my coming." "Oh yes, sir, do come," persisted the woman. "I'd gie anything for him to have just a breath o' you aboot him afore he dees!" That's it! This sinful world needs a breath from heaven about its dying bed, and Christians separated unto Christ, elect for a high purpose, sanctified by the Spirit, following after peace and holiness, can bring that refreshing from the Throne. And some will be drawn to the Lord by it! No wonder grace asks this of us.

III. THE ALLY OF GRACE: CONFLICT—3:14-4:11.

As Peter seeks to strengthen the brethren, he carefully reminds them that suffering and conflict are necessary to the realization of grace's perfecting purpose; they are actually the strange allies of grace! Certainly it was so with reference to the mission of Jesus. Many Scriptures leave no doubt that it is no less so with the Christian in the fulfillment of his mission. We should then "think it not strange concerning the fiery trial among you, which cometh upon you to prove you, as though a strange thing happened unto you" (4:12). Trials are admittedly cruel and rough, but they are the allies of grace, the helpers of holiness!

Take, for instance, *the foes without* (3:13-22). There are many of them, and the conflict often is severe. But it may prove to be harmless to the one who is zealous for good (3:13) and it can become the means of blessing if the suffering is for righteousness' sake (3:14), if there is a reason for hope (3:15), and if there is a good conscience (3:16). In

the conflict, the Christian should, of course, be Christ-like (3:17-18, 22). He found suffering for well-doing to be better than suffering for evil-doing. He is our example. And he won a crown by it (3:22)! As he made afflictions the instruments of triumph, so can we!

It is in this connection that we find the difficult passage about the imprisoned spirits of those who refused Noah's preaching (3:19-21). As far as the preaching of Christ to the spirits is concerned, we believe that the paraphrase of B. H. Carroll makes it entirely clear: "The spirits of those drowned in the flood, now in prison and reserved unto the judgment of the great day, were not so condemned without first having gospel privileges and space for repentance, for Christ himself, not indeed in the flesh, but in the Spirit, went and preached unto them, as it is recorded in Genesis, sixth chapter and third verse: And Jehovah says . . . My Spirit shall not forever strive with man in their errors. He is flesh, yet his days shall be an hundred and twenty years. Thus the long-suffering of God exercised pity and patience that they might repent under the warnings of Noah, the preacher of righteousness, and the strivings of the Spirit of Christ."[3] Eight were saved. The ark of Noah saved them from the waters of the flood. This was typical of baptism which does not wash away the filth of the flesh, but pictures the washing of regeneration. May not this experience of Noah be taken as an illustration of the fact that conflict itself, as represented by the flood, failed to defeat the purpose of Christ, but was used by him—through Noah and his ark—to triumph over sin?

Likewise, *the fightings within* may be allies of God's grace, if the Christian's attitude toward them is correct (4:1-11). By paying special attention to Peter's time phrases, perhaps we can follow the discussion better.

(1) "The rest of your time" should find you armed with the mind of Christ (4:1-2). Why? Because of his grace. That is sufficient answer. Life cannot be further wasted on the flesh, but must be definitely dedicated to the will of God.

(2) "The time past" was sufficient for the lusts of the flesh (4:3-6). Let the past be past. Let unbelievers misunderstand and criticise, if they will. Let the judgment right such wrongs. That is why the gospel was preached to those who are spiritually dead.

(3) "The end" is supremely important and imminent (4:7-11). The Christian should never lose sight of "the end." Therefore, we should be of sound mind, sober in prayer, fervent in brotherly love, hospitable, good stewards of the manifold grace of God, always instruments of the Holy Spirit, never forgetful that God will overrule all our trials and make them contribute to our eternal triumph through Christ.

It is very difficult for many of us to see trials as the servants of God's transforming grace. The old Scottish saint, Samuel Rutherford, while in deep distress due to persecution, was once tempted to murmur and lose hope. But soon he discovered that there was a divine purpose in his suffering. It was then that he made this remarkable statement: "Fool that I was not to know that the messages of God are not to be read through the envelope in which they are enclosed." When the enveloping circumstances are torn open and pushed aside, we often find a blessing from God.[4]

IV. THE ISSUE OF GRACE: JOY AND REWARD—4:12-5:11.

Passing through these fiery trials of life with the grace of God in our hearts, what will God cause to issue from the application of his favor to unworthy men? Two unexpected but very desirable things: Exceeding Joy and Great Reward.

Exceeding Joy is the precious product of God's grace (4:12-19). "Insomuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy." It may seem a bit strange to couple rejoicing and suffering in this manner. But, if it is a part of our partnership with Christ (4:13), if it is because the Spirit of God rests on us (4:14), if it is the result of Christ-likeness (4:16), if it is according to the will of God (4:19), then such strange sowing will bring an unusual

harvest: exceeding joy. Judgment may begin with the house of God, proving devastating to the ungodly and sinners; but the end, for the house of God, will be exceeding joy!

As the heart-strings only render
All their treasure of sweet sound,—
All their music, glad or tender,—
Firmly struck and tightly bound;
So the hearts of Christians owe
Each its deepest, sweetest strain
To the pressure firm of woe,
And the tension tight of pain.
Spices crushed, their pungence yield,
Trodden scents their sweets respire;
Would you have its strength revealed,
Cast the incense in the fire:
Thus the crushed and broken frame
Oft doth sweetest graces yield;
And, through suffering, toil, and shame,
From the martyr's keenest flame,
Heavenly incense is distilled![5]

Great Reward is another unexpected but gracious result of God's grace (5:1-11). In presenting this issue of grace Peter addresses first the "elders," then the "younger."

(1) In exhorting his fellow "elders," or spiritual leaders, to "tend the flock of God which is among you, exercising the oversight, not of constraint, but willingly, according to the will of God; nor yet for filthy lucre, but of a ready mind; neither as lording it over the charge alloted to you, but making yourselves ensamples to the flock," Peter assures them that "when the chief Shepherd shall be manifested, ye shall receive the crown of glory that fadeth not away" (5:1-4). The victor in battle or athletic contest received the crown of oak or ivy leaves. It soon faded away. Not so, the enduring crown of Christ's victors!

(2) Likewise, Peter appeals to the younger Christians to cultivate obedience, humility, faith, sobriety, watchfulness, and steadfastness, assuring them that "the God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish,

strengthen you" (5:5-11). Exaltation will come in due time. He cares! Never fear!

Peter's testimony and exhortation were backed not only by personal experience but by spiritual illumination. The persecuted and tried believers of his day were greatly strengthened by his letter. And faithful soldiers of the Cross have found it an inspiration through the centuries.

The true grace of God begins by bestowing a marvellous gift upon self-confessed sinners and ends with the giving of crowns to conquerors. Peter would strengthen all of us by asking us to linger at the Cross of Christ until we see the significance of the unspeakable gift of grace. Fire may come. What of it? Fire can only burn away the dross and purify the gold!

Thy way and all thy sorrows,
Give thou into his hand,
His gracious care unfailing,
Who doth the heavens command;
Their course and path he giveth
To clouds and air and wind:
A way thy feet may follow
He, too, for thee will find.[6]

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Book Reviews

Separate Church and State Now. By Joseph Martin Dawson. Richard R. Smith, New York. 1948. 220 pages. $2.50.

Dr. Dawson was chosen as Executive Secretary on Public Relations for the Baptists of the United States, North and South, white and colored, with headquarters in Washington, D. C., because in the judgment of Baptists representing four Conventions he was the best equipped man available for this responsible position. He quickly demonstrated the fitness of his selection. The volume before us was greatly needed in the present crisis concerning the relations of church and state in our country. How opportune it is is particularly evident since November 20, for on that date the Catholic hierarchy in the United States made formal announcement of its campaign to effect radical change in the American principle of the entire institutional autonomy of religion and civil government in this country. This principle has been historically interpreted as involving complete separation of church and state in their institutional functions. This interpretation received emphatic reaffirmation in a recent decision of the Supreme Court of the United States.

The Catholic hierarchy perceived that the time had come for them to launch on open, comprehensive and determined campaign to bring about a reversal of this decision and a complete modification by reinterpretation of the First Amendment to our Constitution. In this the hierarchy are entirely consistent with the doctrine and the practice of the Roman Catholic Church throughout its history. They now propose to incorporate the United States in the sphere of their active influence and to condition American thinking and practice to their theory of the interrelation and mutual support of church and state, with the church always regarded as the voice of God and the civil state as the human counterpart to the divine government.

Now that this fight is on and will be pressed to some

definite conclusion it is of immediate, urgent importance that our leadership, in churches, schools and other instruments of public opinion should have an authoritative source from which to gain an understanding of the issues now before us. For that purpose this volume is well fitted. It is the best source available at this time. Merle Davis' large volume is more comprehensive of the history of the struggle for religious freedom but it is somewhat cumbersome and at a number of points is lacking in that clear discernment which is needed for the present crisis and which is manifest in Dr. Dawson's volume.

The volume begins with the grounds for the opposition in our country to the union of church and state and follows this up with a chapter which shows the drift toward church-state union. Next it turns to America's stake in her public schools, which are just now the immediate point of attack on the part of the Catholic authorities. From that point on the book discusses the various problems involved, the proper methods of procedure and the world responsibility for our standing by, clarifying and propagating this fundamental principle.

An extended appendix sets out distinctly "authentic Roman Catholic pronouncements," quotes from the "Roman Catholic Spanish Catechism," gives the Roman doctrine of freedom of worship and their position with reference to education and the matter of tolerance. All this is from Roman Catholic sources. A second appendix quotes "a Manifesto of Protestants and Americans United for the Separation of Church and State." W. O. Carver

The Churches and the Social Conscience. By O. T. Binkley. National Foundation Press. $1.00.

Some books are too long. This one is not. In the brief compass of fewer than fifty pages it presents in a remarkably comprehensive way the ministry of the churches in lifting, stabilizing and guiding the social conscience of the United States.

After a brief statement of the social function of religion as a factor in social control and social change, at once conservative and revolutionary, Professor Binkley gives a discriminating sketch of the influences of religion upon the life of Colonial America. A second section reviews the role of the churches from the Great Awakening to the Civil War, pointing out the influence of the churches, particularly in the growth of the anti-slavery movement, the attack on drunkenness and the liquor traffic, and the rise of the humanitarian and philanthropic movements of the nineteenth century. Still another section gives a description of the so-called "social gospel" movement with its emphasis upon the social expression of Christian faith and its implementation.

The final section of the essay is a summary statement of the present situation together with well conceived critical and constructive conclusions. "What is required is a rebirth of the prophetic spirit in the churches to destroy complacent attitudes towards the social problems confronting democracy, to teach men the ethical meaning of Christianity, and to mitigate the evils of the social struggle. Indeed the intellectual content of the Christian message, clearly understood and wisely applied in action, transcends the concept of social struggle, and replaces it with the ideal of active good will and social co-operation."

J. B. Weatherspoon

Preaching from the Psalms. By Kyle M. Yates. Harper and Brothers, New York, 1948. 203 pages. $2.00.

The reviewer has long awaited with eagerness the appearance of this volume. Having sat at the feet of Dr. Yates during his student days, he knew the rare ability of the author in making the Psalms both beautiful to behold and profitable to study. The book is not a disappointment; in fact it is delightful. The minister will find it precious in his preaching; the layman will discover it thrilling to his soul.

The expositions are based upon selected Psalms that mean most to the human experience. They are grounded

upon critical study but do not hinder the reading by a display of the tools of scholarship. An examination of the titles of the studies indicates their vitality: *Taste and See* (Ps. 34): *Volunteers* (Ps. 110); *From Doubt to Certainty* (Ps. 73); *De Profundis* (Ps. 130); and Dr. Yates' charming characteristic phrase, *Making Joybells Ring* (Ps. 84). Other Psalms treated are 51, 32, 139, 23, 103, 15, 1, 2, 116, 107, 57, 100, 42-43, 46, 40.

As the author writes, "God is in the Psalms. . . Any experience in a man's life can find its picture in these ageless poems. The solution for all of life's problems can be discovered in these pages. . . Why not preach these challenging messages? Why not take thirty minutes in the home to read one of these Psalms and interpret its truths in terms that will grip the attention of young and old alike?"

No better guide can be found for this purpose than the expositions Dr. Yates has written. They will fulfill their purpose. Clyde T. Francisco

Relations Between Northern and Southern Baptists. By Robert Andrew Baker, Th.D., Ph.D., Associate Professor of Church History, Southwestern Baptist Theological Seminary, Fort Worth, Texas. 1948. Privately printed. 295 pages. Price not stated.

Such a work as this was greatly needed and is most opportune. Ever since the Civil War there had been occasion of tension between the Northern and Southern Baptist organizations. And the matter out of which these tensions developed existed for a hundred years prior to the separation which came in 1845. Following the division in 1845 and the resumption and extension of denominational work after 1865, the complaints were for some thirty years made by Southern Baptists against the organizations of the Northern brethren. Gradually the direction changed so that from the 1890's onward it has been the North that has complained of what was regarded as unfriendly and sometimes unethical movements on the part of Southern Baptists, especially in the fields of Home Missions and publication. These tensions have been growing more acute and more important for a generation.

If Baptists, North and South, are to understand the present problems vexing them, such a history as this volume presents is of the greatest importance. We cannot hope to solve our problems and resolve our tensions unless we know the circumstances, the contacts, and the efforts at adjustment which have been made in the past.

This reviewer has given considerable attention to the relations and the tensions between the two great groups of Baptists. He was working on a paper dealing with this, when he learned of Dr. Baker's much more extensive, elaborate, and comprehensive discussion. His volume was not published until after my paper had been completed. I have now studied his book with minute care and with high appreciation for his scholarship, his methods and, in general, with his results. As indicated above, this volume is one of great and essential usefulness for the leaders of both organizations of our denomination. It is especially the duty of all members of any committees responsible for dealing with these tensions that they shall give careful study to the facts of this volume.

It is much to be regretted that haste in the production of the volume has caused it to appear in its first printing with some serious defects. If it had any proofreading at all, it was thoroughly incompetent. The printers used good paper and good type but in putting it together there was much carelessness resulting in wrinkling of the sheets in many places.

Until he reaches the more recent and pressing issues between the two Conventions Dr. Baker has manifested the objectivity of a real scholar. To this reviewer there seems to be a rather definite and growing prejudice in favor of the Southern Baptists as the issues that are coming to the fore steadily are developed. He correctly and very justly records that groups in what in general has been regarded as Northern territory have objected to the Northern Convention and turned toward the Southern Convention "on doctrinal grounds." He is accurate when he names the chief of these as "open communion, alien immersion, affiliation of the Northern Convention with the Federal Council of

Churches, interdenominational comity agreements, and the inclusive policy in missionary appointments." Yet he seems to go beyond reporting the facts and in two or three instances seems to give his own definite approval to the charges made against the Northern brethren; nor does he recognize that the leaders and the members of the Northern Convention would almost unanimously deny some of these charges. Nor does he recognize that in some of these items the Southern Convention is by no means in agreement.

Going, legitimately, beyond the functions of a historian Dr. Baker closes with a chapter "Whither Bound," in which he indulges in prediction. And the prediction is pessimistic, he having demonstrated that there are no constitutional grounds and no historical justification on which either Convention can insist on geographical limitations to their work. This being true it ought still to be possible for the servants of the Lord Jesus Christ, holding the same basic doctrines and rejoicing in the same historical background, to permit the Holy Spirit to guide them through fraternal love and ethical consideration to reach policies which would reduce tensions and prevent recriminations.

To this reviewer Dr. Baker seems greatly to have overestimated the fact and the influence of two conflicting ecclesiastical philosophies working in American Baptist history. Certainly he practically admits that the leaders for the first fifty years of the separation were not consciously influenced greatly by this consideration.

Once again let me commend this work as most timely and valuable and to express the hope that future printings will correct the numerous errors.

W. O. Carver

Understanding Adults. By G. S. Dobbins. Nashville: Broadman Press, 1948. 147 pages. 50 and 75 cents.

The adult in our churches has become the "forgotten man." Much study has been given seeking to understand our children; many volumes have been written concerning

adolescence; thousands of dollars have been spent by churches to provide an attractive youth program; but there has been too little study and too little concern given to adults.

This is rather strange, too, since adults comprise by far the large majority of our present church membership as well as the large majority of our prospects.

Dr. Dobbins, in writing this volume, has rendered an invaluable service to adult life in our churches. The teacher must understand adults just as the teacher must understand children. The adult has problems that are as real and perplexing as adolescent problems. The adult has just learned to cover over his problems better. But the problems remain just the same. This little book can become the key that will open the door to new understandings and fresh insights for those who seek to teach adults. Those teachers who will follow the lead of this book may find their teaching transformed. The Sunday morning class sessions will become alive, fresh, interesting, and certainly more effective.

It is impossible to give a resume of the contents of this book because the writer has given us the "cream" of his years of study. Every sentence is freighted with meaning. The pastor will appreciate the book because it will give him fresh insight into those to whom he ministers. The Sunday school teacher will want to keep this book handy for constant reference.

Findley Edge

A Source Book of Interbiblical History. By W. Hersey Davis and Edward A. McDowell, Professors of New Testament Interpretation, Southern Baptist Theological Seminary. Broadman Press, Nashville. 626 pages. $5.75.

Here is a volume which ought to have been prepared by somebody a hundred years ago. It is a fine thing that these two excellent students and teachers of the New Testament have at last provided students of the Interbiblical period with the necessary materials for understanding the history which lies immediately back of the coming of Jesus and the introduction of the Christian movement, so that now one may find this without reading through the voluminous

records of dear old Josephus, the Apocrypha and the histories by Polybius and Livy. All the necessary material is here brought together in the original wording. It is all arranged in proper chronological order so that the student may read the continuous story in all its more important phases. The sources extracted are clearly indicated so that the reader will always know what his authority is. Furthermore, on the broad margins in clear bold type the topic of the section is clearly indicated along with the dates. Thus we have a first rate history of the Interbiblical period in the terms of the ancient historians.

If we older students shall sometimes have a sort of nostalgic feeling for the quaint dim printing of dear old Josephus and for the very fine print of the editions of the Apocrypha through which we toiled, the current student will have his materials arranged for him in much more workable form, on a fine grade of paper, in good type permitting comfortable reading. The numerical indications of topics and sections in the originals are retained in this working volume. One cannot but wonder that so important an undertaking has had to wait so long and can be fully grateful for the form in which it now is presented.

W. O. Carver

The Preparation of Sermons. By A. W. Blackwood. Abingdon-Cokesbury Press. $3.00.

In this his most recent book Dr. A. W. Blackwood brings the fruits of a long study of preaching. He explains in the preface that the basis of the lectures is not a study of homiletics as a science, nor of preaching as an art, but rather a study of sermons. This is a fruitful approach. Good sermons and sermons not so good are always suggestive as to method. It is evident all the way through that Dr. Blackwood's knowledge of the principles of rhetoric have been a valuable factor in the excellence of his judgments. The study of sermons is not to be understood as a substitute for the study of the theory of preaching. Long ago Augustine

said, "If anyone is desirous of speaking not only wisely, but also eloquently, since he will be of much more use if he can do both, he ought to be advised to read and hear eloquent men, and to imitate them through practice, rather than to devote himself to the teachers of the art of rhetoric." But that he spoke for such as had not early in life had the opportunity of studying the rules and principles of eloquence, and was in no way disparaging rhetoric of which he had been a teacher.

The study of sermons becomes of greater value as one is better acquainted with the underlying rhetoric and logic and psychology, as Dr. Blackwood so well demonstrates in this fresh and stimulating volume.

There are twenty-four lectures on as many different aspects of preaching. In them the author draws copious examples from sermons of effective preachers. They are concerned with practical problems every preacher meets in preparing sermons. Several of the chapters touching most directly the art of sermon preparation are reproductions and in some cases an enlargement upon the substance of chapters in his previous book, *The Fine Art of Preaching.* Those who have read that stimulating book will find here a much more inclusive consideration of points at which the preacher seeks constant renewal. Ministers and ministerial students will find this a valuable study. J. B. Weatherspoon

Gandhi: An Interpretation. By E. Stanley Jones. Nashville: Abingdon-Cokesbury Press, 1948. 160 pages. $2.00.

It was what one might have expected that Stanley Jones and the Abingdon-Cokesbury Press would get together quickly to produce an interpretation of India's greatest leader and martyr. And the interpretation by Dr. Jones is what we would have expected. It breathes from first to last the atmosphere of laudatory admiration and again and again moves over into the realm of adoration. For Jones Gandhi is the greatest man in all history "since Jesus." Occasionally one seems to feel that Jones had to restrain his enthusiasm

to avoid putting his hero above the Christ, particularly in his influence on human life and history. Yet he does restrain himself and never quite goes to such length.

The interpretation is comprehensive, well co-ordinated, worthy of its noble subject and greatly valuable for an understanding of Gandhi, truly one of the great personal influences in history.

Dr. Jones' established and well-known adverse, critical attitude toward Great Britain and her empire causes him to ignore and overlook positive contributions of British occupation and control to the new era in India's history, as also they cause him to ignore, if he has ever taken the pains to know, of the tragic disunity, ignorance, poverty and superstition which had held India in grip for a thousand years before the entrance of England. But for British occupation and influence India would never come the distance it has in modern times.

Dr. Jones also fails to recognize numerous influential factors which have played a part in the rapid advance of India during the last fifty years. He seems to think that all these influences, with their outcome in desirable and hopeful modifications, are due to this one great man. . . Gandhi is great enough and has contributed enough to the advance of India for admiration and gratitude, without seeking to make him responsible for all the good influences which have contributed to the new day.

It is in accordance with the profound optimism of the author that he should think that India's achievement is in all essential effects now complete and that for the future it only remains to organize, solidify, and promote the unity of this great sub-continent and its potentially great people. India is not exempt from the ways of history.

It is of interest, with a touch of pathos, that Dr. Jones has at last been compelled reluctantly to admit that he cannot claim Gandhi as a Christian. He made efforts at various times to get such a confession from Gandhi. At length he had to accept Gandhi's emphatic denial that he was or ever would be a Christian. It is still possible very justly to claim

that in ethics, ideals and self-denying service Gandhi was far more Christ-like than are most of us who glory in our claim to be the recipients of the grace of God in Christ Jesus and His representatives in our world. A careful, frank and sympathetic reading and study of this book ought to be a very wholesome cathartic for many who glory in the name Christian. Still Gandhi did have some limitations, some faults, some erroneous aims and methods. His intent in religion arose in connection with his political concern and remained to the end as secondary though vital to that aim.

After reading this book, we shall still wish to see the autobiography of India's prophet and martyr, which is shortly forthcoming from the press. W. O. Carver

Freedom and Order. By Edward Heimann, New York: Charles Scribner's Sons, 344 pages. Price $3.00.

We are now beginning to be far enough away from World War II to learn from it some lasting lessons. What the world conflagaration has to teach us can be well learned only as we view it in perspective, search objectively for underlying causes, and evaluate factors clamly with a minimum of effort to assess praise or blame. This book represents one of the ablest and most helpful discussions of the causes and consequences of the war and of the educational values which may be adduced for future guidance.

The author approaches the subject in dialectical fashion. He points out that the Socialists blame Nazism on capitalism, and the Capitalist Liberals blame it on socialism. He thinks that the Socialist has the better of the argument. The argument of the Capitalist, he asserts, "is like saying that the surgeon's knife cannot stop short of cutting the patient's throat." He accounts for facism as "a post-democratic organization of political life," best understood as the result of and reversion from the collapse of democracy. "But," he warns, "it can happen anywhere if democracy does not live up to the minimum requirements of a functioning ideal." The central thesis of the book is that "democratic society,

like any society, must establish a proper balance between freedom and order." Men may live without freedom, he points out; but they cannot live without order. They therefore surrender freedom (temporarily they believe) for the sake of order, only to find that the order thus purchased has not only cost them their freedom, but at length turns into disorder. Inevitably there is tension between freedom and order, the task being not to abolish the tension but to establish equilibrium between the two dynamic poles in the relationship. One of the greatest lessons taught by the war, therefore, is that "modern democracy everywhere is in danger of violating the equilibrium between liberty and order."

With clarity, literary skill, historical insight, and a wealth of authenticated data the author proceeds to analyze the forces of democracy, raising the anxious question for the future as to whether "we shall relapse into our former habits, to court a new catastrophe in due time, or whether we shall be girded to reconsider ourselves and our world in the light of what has happened to us." There follows then one of the most penetrating interpretations of Germany and Nazism which this reviewer has yet read. Parts two and three lift out the problems and the possibilities of solution in the political and economic aspects of democracy, in the relation of socialism to democracy, in the place and significance of power in democracy, in the struggle between democracy and communism in the Soviet Union; the closing chapters seeking orientation of the present situation with concentration of attention on man and the state, the crisis of the social sciences, the ethics and religions of rival political systems, the quest of the standard of judgment in democracy. The last chapter is easily worth the price of the book: "Rethinking Fundamentals"—a clear and sober look at the dignity of man and the doctrine of evil, and a powerful homily on "justice and the religious order of the world." Summarizing the fearful costs of World War II and the ghastly possibilities of another World War, the author turns preacher, saying, "This is the situation which may teach us to say again, Deliver us from evil. We are given an hour of grace;

it cannot be more. We are given the chance to put our house in order. . . the religious order which William Penn had in mind when he said that man has the choice between fearing God and fearing the tryant. And Abraham Lincoln expressed the same idea when he dedicated himself and his hearers to the task that government of the people, and by the people, and for the people be preserved to this nation by a new birth of freedom under God." G. S. Dobbins

The Fathers of the Church (A New Translation), vols. 2 and 4. **Works of Augustine.** Cima Publishing Company, New York. About 500 pages each. $4.00 per volume.

Volume 1 was reviewed in the REVIEW AND EXPOSITOR earlier and volume 3 (Salvian's works) will be noticed later. The present two volumes containing many of Augustine's writings make up the total of the series thus far issued. They deserve, as does the translation of the Apostolic Fathers (volume 1), the gratitude of every student of Christian literature. Works hardly available before can now be had easily, and in translations that are attractive, readable, clear, and well annotated. These volumes of Augustine's earlier works make it possible for many who talk about Augustine to know him. The difference will be helpful to both speaker and listener.

Volume 2 contains *Immortality of the Soul, Magnitude of the Soul, On Music, Advantages of Believing, Faith in Things Unseen.* Volume 4 includes *Christian Instruction, Admonition and Grace, The Christian Combat,* and *Faith, Hope and Charity.* If only one volume can be purchased, we advise volume 4. *Christian Instruction* is divided into four parts, the first three of which deal with methods of discovering the meaning of scripture and the fourth with methods teaching others what has been learned. Any preacher should be interested.

Thanks to Mr. Cima, the publisher, and to the editors and translators of this valuable series are due. Protestants as well as Catholics can profit from this Catholic undertaking.

S. L. Stealey

The Earliest Records of Christianity. By E. L. Sukenik. A Special Abstract from **The American Journal of Archaeology,** October-December, 1947.

In September, 1945, the Museum of Jewish Antiquities of the Hebrew University in Jerusalem, under the supervision of Professor Sukenik, excavated a Jewish funerary chamber located in the vicinity of the Talpoith suburb of Jerusalem. A number of ossuaries were found, five of which bore inscriptions (two of these included the word "Jesus") and one of which bore on each of four sides a cross drawn with charcoal. The daily press reported this discovery in sensational terms, describing it as "an eyewitness account of the death of Christ" and "a bitter and mourning lament. . .(probably) written within a few weeks of the Crucifixion." One report stated that archaeologists hope that the urns "may give a first-hand testimony to the trial and death of Jesus." Such a discovery, if authentic, would precede the Gospels as historical accounts of the Crucifixion. But, as is so often the case with early newspaper accounts of such discoveries, these reports proved to be greatly exaggerated.

According to Professor Sukenik's study, chief interest centers in ossuaries 1, 7, and 8. No. 1 bears an inscription in Hebrew which Sukenik translates as "Simeon Barsaba," although "Barsaba" is an uncertain reading. If "Barsaba" is correct, this ossuary bears the same name as a Jewish family of Jerusalem, some members of which are known to have been among the disciples of Jesus (Acts 1:23 and 15:22). On no. 7 appear two Greek words which have been translated to read "Jesus, woe!" although here again some uncertainty exists concerning the second word. On each of the four sides of ossuary no. 8 appears a Latin cross drawn with charcoal, and on the lid is incised a Greek inscription which reads "Jesus *aloth.*" With great reserve Sukenik suggests that *aloth* may be derived from a Hebrew and Aramaic root meaning "to wail," "to lament." The suggestion of the author is that these evidences represent "a lamentation for the crucifixion of Jesus by some of His disciples." Since the

tomb appears to contain nothing later than the first half of the first century A. D., the author regards these discoveries as "the earliest records of Christianity in existence." In view of the frequency of use of the name "Jesus" in the first century A. D., and the possibilities of meaning in Latin crosses (plus signs) in an era before the cross had become such a familiar symbol, the reviewer would be more reserved than the author in reaching the above conclusion.

Wm. H. Morton

The Christian Outlook. By Kenneth Scott Latourette. Harper and Brothers, New York, 1948. 229 pages. $2.50.

Those who have read Professor Latourette's monumental seven-volume *History of the Expansion of Christianity,* or even his briefer works, such as *Anno Domini* or *The Unquenchable Light* are by now familiar with his interpretation of Christian history and his judgment that we have just witnessed the end of a period of recession of Christian influence and may stand at the threshold of another great period of advance. His readers and disciples have been able to draw their own conclusions and make their own applications from the lessons of the past. But none is so well qualified to draw conclusions and make practical applications for this generation as the historian himself, who has been so close a student of history-making factors. In this, his latest book, he gives us his conclusions as to what the Voice of History is saying to this generation. Here the historian becomes a prophet: Not in the sense merely of trying to predict the shape of things to come; but in the sence of confronting his generation with the will of God.

In stating his problem, Latourette asks three questions: First, is Christianity waning, or will it continue to expand in its world influence? Second, if it continues, what forms will it probably take? And third, in the light of history, what should we as Christians do to help shape the future course of Christianity? In answering the first two, he is calmly factual; it is when he comes to the third that he waxes prophetic.

Christianity is not on the wane, but seems destined to go on in its expanding influence, the historian thinks. As for its present forms, the Roman Catholic form, while still strong, seems likely to give way to the more vital and adaptable Protestantism, which should play the leading role in the next period. Convincing arguments are arrayed to support both these statements.

What then should we as Christians do to help fulfill our "manifest destiny?" Latourette gives a fourfold answer: (1) seek to carry out the Great Commission, as never before; (2) strengthen the Ecumenical Movement; (3) return to the Bible as our sourcebook and guide; (4) live out the implications of the Gospel in such way as to present to the world "the manifestations of the sons of God."

Some Southern Baptists may demur at the second point, while giving hearty assent to the rest. But Latourette does make it plain that he is not so much concerned about organic union; only true spiritual unity is desirable, and so much of organization as may be necessary to give expression to that unity. "We must always remember that salvation does not come primarily through organization," he declares (p. 211). He is most concerned that the Ecumenical Movement become truly "ecumenical;" that is, world-wide in extent. Again, this calls for renewed missionary zeal in accordance with the Great Commission.

This is one of the most significant books of our day, the crowning work, so far, of one of the greatest series of publications produced by a single individual. It deserves to be read carefully, pondered prayerfully, and made the basis of action.

H. C. Goerner

A Greater Generation. By Ernest M. Ligon. New York: The Macmillan Co., 1948. 157 pages. $2.50.

In the opinion of the reviewer this is the most important publication in the field of character education since the Character Education Inquiry.

Dr. Ligon holds that at present man's strength of char-

acter has attained not more than one-third of its inherited potential. Yet "methods are now available making it possible to bring up a greater generation of men of good will with strong character sufficient to the task of world leadership so needed today to save our civilization from the destruction toward which it seems so obviously headed It is the thesis of this book that this can be accomplished through the application of the scientific method and the concepts of the Christian religion."

In order to help attain this objective Dr. Ligon inaugurated "The Union College Character Research Project" approximately eighteen years ago. At the present time there are twenty-eight churches actively engaging in the Project with a long list of churches waiting to be admitted. A limited number of churches is necessary in order that results can be evaluated scientifically.

There are several characteristics in the Character Research Project that distinguish it from the usual program of religious education. First, the Project has a thoroughly scientific approach to the problem of character development. A basic conviction with the author is that if improvement is to come in the program of character education it will come as the result of scientific investigation and not through the efforts of "arm-chair theorists." In order to carry out the implications of this conviction Dr. Ligon has set up an elaborate plan for testing and measuring the results of this project. On the basis of these findings changes are made and new approaches are tried.

The curriculum is based on eight major character traits that are suggested in the Beatitudes and the Sermon on the Mount. These eight traits are sub-divided into many specific attitudes. In a previous book, *Their Future Is Now*, the writer pointed out that certain religious attitudes and concepts could best be taught at certain age levels. The curriculum moves in two-year cycles, covering the eight major traits every two years. But with each cycle the religious attitudes taught coincide with the expression in life of the character traits for that age level.

Recognizing the necessity for understanding the individual who is to be taught Dr. Ligon has worked out personality questionnaires that must be filled out by the parent in an interview with the teacher. Thus the teacher has a "personality profile" of each child in his class. In this way the teacher knows specificially the need of each child relative to the character trait to be taught.

Another feature that is basic in the Research Project is parent co-operation. The writer holds that the Sunday school, by itself, can never adequately develop Christian character in the lives of children. Parent classes must be attended where the parents study how to augment during the week what the child has studied on Sunday.

Some have criticized this Project because it does not teach enough Bible. Dr. Ligon has two answers to this criticism. First, he readily admits his primary purpose is not to teach the Bible. Therefore, he says, the church must provide Bible study in addition to its character education program. In the second place, on the basis of the little testing that has been done in this area, the indications are that the ones who have been in this project really learn more Bible than do those who follow the traditional Bible-centered curriculum.

There are some viewpoints held by Dr. Ligon with which the reviewer does not agree, but in the attempt to make a scientific approach to the problem of character education he is in full agreement. This book ought to be read and reread by every pastor and church leader in every church.

Findley Edge

Fundamental Education: Report of Special Committee to the Preparatory Commission of UNESCO, New York: The Macmillan Company, 325 pages, price $2.50.

Whatever else the events of the past decade have done to us, they have made us world-minded. We of the United States are no longer shocked by proposals on a world-scale. Yet

the most cosmopolitan of us may well be made to catch our breath when confronted with the colossal challenge of UNESCO to launch a world-attack on illiteracy with a view to reducing it to a vanishing point by the close of this century. The effort goes farther than even the stupendous task of teaching the world's populations to read and write in elementary fashion—the vision extends to the provision of "fundamental education" for every human being on the globe who can and will take advantage of it.

One of the immediate objectives of this attack on world-illiteracy is that it may provide the basic foundation for a just and lasting peace. The constitution of UNESCO declares "that since wars begin in the minds of men, it is in the minds of men that defenses of peace must be constructed . . . and that the peace must therefore be founded, if it is not to fail, upon the intellectual and moral solidarity of mankind." The attack on illiteracy is, therefore, the goal of fundamental education. Stress is laid on the fact that "great masses of men in many parts of the world are deplorably frustrated and deprived" in respect to education, and that "this condition creates a dis-equilibrium incompatible with peace, universal good will, and mutual understanding among nations." A primary function of UNESCO is then stated as "the search for the social and economic causes of widespread illiteracy." The attack on illiteracy is not to be made as if it were an isolated fact, but as one element in a complex human situation. The Commission on Fundamental Education sees as its responsibility "the whole content and direction of education. . . and the utilization of education as a means toward war and conquest" as in the case of Germany, to be made even more effective as "a means of using collective feeling to the advantage of youth." The purpose of the report of the committee is "to suggest ways in which UNESCO may proceed with an enterprise so vast yet so urgent, so difficult, yet so inspiring, so complex yet so challenging in the quest of its human appeal."

The first and major section of the report is devoted to an analysis of the needs and opportunities of the educa-

tional program around the world. Conditions in country after country are described, statistics as to literacy and illiteracy given, and consequences of educational advancement or backwardness are pointed out. The second section of the report is devoted to general consideration—problems, policies, definitions, underlying philosophies, stratagems, experiments. The last section of the report goes into more details concerning policies and methods and presents the challenge of UNESCO for popular and financial support. It is significant that throughout the report runs the fundamental assumption that "man is a spiritual being, who needs more than food and medicine for his welfare, and that the underpriviliged groups have spiritual needs and aspirations which cannot be satisfied by even vastly improved material conditions." Work of the missionaries is recognized and highly appreciated. "Any process of education which is not founded upon spiritual value may ultimately destroy human virtue."

Every leader of public thought, every minister and educator, owes it to himself and to his people to keep in constant and intelligent touch with the program and purposes of this tremendous movement to provide fundamental education for all the peoples of the earth.

G. S. Dobbins

No Uncertain Trumpet. Edited by Roy C. Petry. Westminster Press. $4.50.

This is an important book on preaching and the history of preaching. The main body of the book is an anthology of sermons preached in the period extending from the second century to the Reformation. Many of them appear in English for the first time. All who desire a first hand knowledge of preaching through the centuries, the subjects and methods of the men who helped shape the pulpit tradition will find here a vast store of source material. Homiletical libraries will be greatly enriched by this addition.

The Introduction by Dr. Petry is brilliantly written and

is itself a distinct contribution to the history of preaching. It begins with a historical sketch of the course of Christian preaching up to the Reformation, providing an illuminating characterization of each period and an excellent outline for more extended study. This is followed by an outline study of the development of preaching manuals bringing out the changing conceptions of the art of preaching, pausing to review the chief contributions from Augustine to Thomas Aquinas.

The greater part of the Introduction is spent upon medieval preaching, furnishing the reader with a background for appreciating the sermons that follow. The following aspects of medieval preaching are discussed: the language, the homiletical types, the Scriptural basis, the relations between liturgy and preaching in the years of decline and in the revival from the twelfth century onward, the element of social Christianity, the use of illustrations which constituted one of the chief features.

The Introduction concludes with an excellent tracing from the third century of the concept of self-criticism and reform in Christian life and preaching, and of reform as a function of preaching which culminated in the great preachers of the Reformation.

The pulpit of America should be grateful for this excellent book. J. B. Weatherspoon

Thinking Christianly. By W. Burnet Easton, Jr. The Macmillan Company, New York, 1948. 136 pages. $2.50.

Mr. Easton is Associate Professor of Religion at Lawrence College (Wisconsin). *Thinking Christianly* grows out of his effort to rethink the meaning of the Christian faith and to apply its unique insights and methods to the problems of our distressed age. Effort is made to indicate for Christians—who are set in a context of finiteness, suffering, death and tyranny—what it means to be Christian.

The reviewer finds this book unprofound in the usual connotation of such a term. What is more important, how-

ever, and possibly what is ultimately deeper, he finds it a Christian book.

One of the best insights of the book, and it seems to be most prominent in the author's mind, is the radical distinction between the Christian way and the culture in which the Christian must operate, and with which, in some measure, it must come to terms. One possible weakness is the seeming feeling of Mr. Easton that if men did hear the church speak with uniqueness ("with a voice not its own") and clarity to our situation that men would respond. It might be that the ambiguity of contemporary Christianity makes for its general nominal support more than would be the case were our sinfulness really to see the meaning of prophetic faith. Christianity brings, with its peace, a sword.

The book prompts to reflexion and works for intelligent edification. T. D. Price

The Intellectual Adventure of Ancient Man. By Frankfort, Frankfort, Wilson, Jacobsen and Irwin. Chicago: The University of Chicago Press, 1946. 401 pages. $4.00.

This work is a very close-knit symposium by Oriental Institute scholars of the University of Chicago. The introductory chapter by the Frankforts, entitled "Myth and Reality," sets forth primitive man's concept of and reaction to the phenomenal world about him. This he regarded as concrete and animate—a "Thou" rather than an "It." Consequently, his speculations and explanations were of a mythopoeic character. Essential in this connection are the discussions on the nature of myth and the logic of mythopoeic thought.

Of the six succeeding chapters, Wilson and Jacobsen devote three each to discussion of the respective Egyptian and Mesopotamian concepts of the world and the influence of such views on the life and conduct of the people. The two peoples were agreed in the fundamental assumptions that "the individual is part of society, that society is imbedded in nature, and that nature is but the manifestation of the

divine." The general outline followed by each writer is: the nature of the universe, the function of the state, and the values of life. Worthy of special notice are the authors' own translations of ancient texts in their respective fields, and the attention given to the relation of geographical factors to the development of human thought.

In four chapters Irwin treats Hebrew thought under these headings: God, man, man in the world, and nation, society, and politics. As opposed to the fundamental assumtions of the Egyptians and the Mesopotamians, one of the dominant tenets of Hebrew thought was the absolute transcendance of an only God. "God, for Israel was supreme above nature and employed it for his purposes. However intimately related to natural phenomena, God was more than, and distinct from them."

The final chapter, by the Frankforts, deals with the emancipation of thought from myth. The authors conclude that though the Hebrews broke with the mode of speculation which had prevailed up to their time, "it remained for the Greeks . . . to discover a form of speculative thought in which myth was finally overcome." This is an unusually valuable work, and it deserves the attention of all those interested in the speculative thought of ancient man.

Wm. H. Morton

The Bible and Modern Scholarship. By Sir Frederic G. Kenyon. London: John Murray, 1948. 53 pages. 3s.6d.

This essay is an expansion of the inaugural lecture of an annual series to be delivered before the University of London on the subject of Biblical archaeology and criticism. The particular phase of the subject dealt with here concerns the relationship of its present position to the authenticity and authority of the several books of the Bible. The author's expressed purpose is to reassure students of the Bible that the new evidence supports the substantial integrity and trustworthiness of its record, and his announced thesis is that "in the study of the Bible we have passed from a primi-

tive stage of unquestioning and sometimes unintelligent acceptance, through a period of criticism and doubt, sometimes sound but often hypercritical, to a position where we are entitled to claim that the best and most untrammelled scholarship can be shown to have vindicated its authenticity and trustworthiness" (p. 1).

In pursuance of his purpose the author found it necessary to devote a considerable portion of his essay to the vindication his conclusions against the destructive criticism of an English churchman, the Bishop of Birmingham, in his book entitled *The Rise of Christianity*. In Kenyon's opinion the Bishop's book "shows a very imperfect knowledge or appreciation of recent discoveries" (p. 27), "is vitiated from beginning to end by an unreasoning prejudice against the traditional view of the Bible" (p. 28), and is "a belated revival of a long-discredited school of criticism" (p. 45).

There is an amazing amount of material covered in the brief scope of this essay and the author's thesis is well supported. The section of work on the New Testament, however, is much more thoroughly done than that on the Old. Though one may not accept Albright's dating for the Exodus or Glueck's interpretation of his explorations in Transjordan, they are of such significance as to deserve mention in any discussion of the Exodus-Conquest problem. However, the value of the book is out of all proportion to its size, and is heartily recommended for a quick summary of the more important recent developments in archaeological research and literary criticism pertaining to the Bible.

W. H. Morton

The Martin Luther Christmas Book with Celebrated Woodcuts by His Contemporaries. Translated and arranged by Roland H. Bainton. Philadelphia, The Westminster Press, 1948, 75 pages. $2.50.

The Reinterpretation of Luther. By Edgar M. Carlson. Philadelphia: The Westminster Press, 1948, 526 pages. $3.50.

In recent years Westminster Press has laid the Christian people of America under a great debt by issuing exceedingly fine books from the classic era of the Protestant movement.

The two works listed above increase that debt. 'Ad fontes' was the cry of the humanists of the Renaissance period. The Reformers while profiting from the revival of learning had a still deeper concern. They came to grips again with the dynamic of the Christian gospel. Their thinking and their deeds have left their imprint, for better or for worse, on all who followed them.

Roland H. Bainton, the learned professor of Ecclesiastical History at Yale Divinity School and expert on the Reformation, with rare taste and insight has prepared indeed a unique book. In giving us this *Martin Luther Christmas Book*, Dr. Bainton has presented to all Christian parents and the little folk what may be called an illustrated essay on the mystery of the Incarnation. The woodcuts by Martin Schongauer, Albrecht Dürer and Albrecht Altdorfer are beautiful in their simplicity and charm. The translation of Luther's sermons and hymns reproduce the original with telling effect. The Introduction, aptly called 'About This Book', reflects the discriminate judgements of the historian as well as the warmth of feeling of one who is a troubadour of the love of Christ. We commend this superb little book to all Christian folk. This reviewer hopes to read it with his family at every coming Christmas tide.

Dr. Edgar M. Carlson, President of Gustavus Adolphus College, offers in his book *The Reinterpretation of Luther* a well documented analysis of recent contributions in the field of Luther research. His particular interest is to bring to our attention the rich researches of Swedish Lutheran scholars such as Nathan Soderblom, Einar Billing, Anders Nygren, Bishop Aulen, Ragnar Bring, Hjalmar Lindroth, Arvid Runestam, Torsten Bohlin and Gustaf Ljunggren and others. The representatives of the Lundensian school of theology receive particular emphasis. But all of these scholars have made distinctive contributions towards a better understanding of the faith of Martin Luther.

While during the nineteenth century Swedish theological thought 'received abiding impressions from almost every

theological movement in Germany', the chief impulse towards theological reorientation has been indigenous to Swedish culture and church life. Two issues emerging in the middle of the nineteenth century in Sweden led to a renewed study of the intrinsic character of the Christian faith and the nature of the Church: first, the agitation for the folk school statute of 1842 which precipated a reappraisal of the relation between education and Christianity, and secondly, a revival movement around 1840-50 under the leadership of C. O. Rosenius which led to a discussion of the relative merit of the gathered church over against that of the folk church. By 1900 Swedish Lutheran scholarship began a series of serious studies on the problems of revelation, the Church, the peculiar and distinctive character of Martin Luther's faith and the problem of Christian vocation. This study has been both historical and systematic and has yielded remarkable insights into these major issues of Protestant life and thought. The method has come to be known as "motif-research" (motiv-forskning), that is, the attempt, as Carlson has defined it, "to search for the meaning behind the terminology or form of expression" of a given doctrine.

It is to be noted that these scholars have not tried slavishly to reproduce the distinctive features of the Christian faith in its Lutheran expression. They have moved with considerable freedom in this endeavour, for they knew that even the founder of their Church is subject to the criticism of the Word of God. Anyone interested in the crucial issues of the Christian faith will be richly rewarded by this provocative study of Dr. Carlson.

William A. Mueller

The College Seeks Religion. By Merrimon Cunninggim, New Haven: Yale University Press. 220 pages. Price $4.00.

Religion has had a checkered career in the institutions of higher learning in America since their inception nearly three hundred years ago. From the dominantly Christian purpose and spirit at the beginning, to predominantly agnos-

tic attitude and pagan atmosphere in the latter period, back toward a recrudesence of interest in and concern for religious welfare of students, constitutes something of the story of extremes in the history of college and university education in the United States.

Professor Cunninggim, head of Department of Religion at Pomona College, submitted a thesis some twenty years ago to the faculty of Yale University in which he concluded that the secularization of higher education reached its peak around the time of the first World War. After considerable experience as director of college religious activities at Duke University, Emory and Henry College, and Dennison University, Professor Cunninggim brings his study up to date, arriving at the conclusion that the colleges have recaptured much of their lost concern for religious development of their students. He traces this development in careful detail, showing how religion vitally re-entered certain outstanding schools, giving principal credit to the students themselves through the Student Union movement. Somewhat strangely he mentions no Southern Baptist school and nowhere even hints of the highly significant work of our own Baptist Student Union. His studies are thoroughly documented, well organized and attractively written. All who are interested in college and university life, and especially all those who are charged with responsibility for the religious welfare of the students, will need this book as an indispensable addition to their libraries.

G. S. Dobbins

Successful Teaching. By James L. Mursell. New York: McGraw-Hill, 1946. 338 pages.

"What must any teacher do if his pupils are to learn well and are to achieve lasting, usable, and meaningful results? This is the crucial problem with which this book is chiefly concerned." The author could have said that this is the crucial problem of all education. One of the most discouraging facts in both secular and religious education is

that so little of what we attempt to teach is learned in any meaningful way by the students.

For a good many years scholars have been studying to discover the psychological principles that are involved in the learning process. Their study has been fruitful. Yet, in spite of our having an understanding of these psychological principles, we face the very practical problem of translating these principles into actual teaching situations. Some have attempted to bridge this gap through the use of various teaching methods. The author does not believe this to be the answer. Rather his solution is found in six principles. Learning takes place best in: (1) the right kind of context, (2) the right kind of focus, (3) the right kind of social relationships. (4) he must work in his own individual way; (5) each learning must be a part of a sequence; (6) and the right kind of evaluation is essential.

The book is an elaboration of these six principles. The author gives many examples of teaching situations to illustrate each principle. One of the most helpful contributions of the book is the scale for each principle by which the teacher may evaluate any actual teaching situation.

Although the book is written in a scholarly and somewhat technical manner it is very readable and exceedingly practical. This is one of the finest books dealing with educational psychology that this reviewer has read. This book will make a real contribution in helping teachers make their teaching more meaningful in the lives of those whom they teach. Findley Edge

The Abuse of Learning. By Frederic Lilge, New York: The Macmillan Co. 184 pages. Price $2.75.

This is the story of the failure of the German University. The author shared intimately and personally in German higher education in the period that culminated in World War I, in the effort at reconstruction during the Weimar Republic regime, in the years of decadence that made Hitler and Nazism possible, in the disastrous years of World War II,

through to the present time of reconstruction when German education, and particularly the German University, must be rebuilt.

The reviewer has read nothing thus far that so keenly analyzes the causes and consequences of Germany's failure as this brief but brilliant interpretation by Professor Lilge. He begins with the brief flowering of German humanism under Frederick the Great which produced Goethe and Wilhelm Von Humboldt, Kant and Schleirmacher. He then traces the rise of the idealist conception of a university, due in large measure to Fichte and Schelling, who laid the philosophical foundations for the totalitarian state. There then followed the period of the "idolatry of science," the blame for which the author places squarely on the shoulders of the German university system, citing particularly such men as Hegel, Helmholtz, Buchner, Vogt, Haeckel, Ostwald, whose prestige gave to German universitites of the 19th Century tremendous prestige. Much attention is given to Nietzsche, to whom the author gives more credit than has ordinarily been assigned to this "mad philosopher," charging David Friedrich Strauss and Jacob Burckhardt with more culpability than Nietzsche for the collapse of German cultural integrity. Step by step Professor Lilge traces the rapid descent of German education into the abayss where it capitulated almost without a struggle to Hitler and the National Socialist Party. The situation of the German universities at present is described realistically but not without hope.

This book should be read by every minister, churchman, editor, politician, teacher who is concerned for the welfare of the youth of America, the Continent, and indeed the world. Without consciously stating the parallel, the author has described the course of education in Germany that has many analogies in America and in other parts of the world today. He closes with the words of Professor Julius Ebbinghaus, delivered at the re-opening of the University of Marburg, directed to German university students: "Clear your minds and open your hearts, and let us ask ourselves whether at the end of this unspeakable suffering there remains any-

thing for men except to live together in accordance with the ideas of mankind." G. S. Dobbins

Hindu Philosophy. By Theos Bernard. Philosophical Library, New York, 1947. 207 pages. $3.75.

Theos Bernard is one of the few Westerners who have studied Oriental religion and philosophy *from the inside* as sincere disciples seeking whatever of truth and value there may be in these ancient systems. In India, under Indian teachers, apparently unrestrained by any religious convictions of Christian origin, he gave himself to the "quest for knowledge of Reality". Yet he is a Westerner, trained in the critical school, with a Ph.D. from an American university, and apparently unconverted to the religious aspects of Hinduism. This unusual background has prepared him to serve as an interpreter to the West of an Oriental philosophy of which he has a sympathetic, inner knowledge; yet enables him to state the content of this philosophy in objective terms understandable to his Occidental readers.

Bernard insists that the six classical systems of Hindu philosophy are basically aspects of one unified system. While he perhaps overworks this thesis, the general result of his interpretation is to bring considerable order out of what often seems to the student a chaos of conflicting systems. He attempts neither to prove nor disprove any of the views, but contents himself with a clear statement of the essential points as expounded by the recognized teachers of India. An exhaustive bibliography and a most helpful glossary of commonly used terms from the Sanskrit make this the ideal guide to further study of the subject.

H. C. Goerner

Organized Religion in the United States. The Annals of the American Academy of Political and Social Science, March 1948, vol. 256. 265 pages. $2.00. (Order from the Academy, 3457 Walnut Street, Philadelphia 4, Pennsylvania.)

A very valuable comprehensive study of present day religion from a very valuable viewpoint. Five divisions in

the study: Our Contemporary Religious Institutions (Judaism, Roman Catholic, Protestant, the Sects, Foreign Missions), Relationship to Other Institutions (Economic, Class Structure, Family), The Churches and Social Action, Trends and Future Prospects, Statistics and Bibliography. Statistics include religious census for 1947 from World Almanac. Sections on Roman Church, Sects, Foreign Missions, Religion and Science are especially good. Contributors include W. E. Garrison, W. W. Sweet(K. S. Latourette, Liston Pope, G. Bromley Oxnam. A very valuable handbook for any Christian leader. S. L. Stealey

College Reading and Religion. Reports of a Survey of College Reading Materials Sponsored by the Edward W. Hazen Foundation and the Committee on Religion and Education of the American Council on Education, New Haven: Yale University Press. 245 pages. Price $5.00.

In the preface the explanation is given that the Hazen Foundation has for some years been sponsoring studies of various aspects of religions in higher education. This volume grew out of the common interests and cooperative efforts of the Hazen Foundation and the American Council on Education. Outstanding men in the field of college and university education were chosen to make the investigations. The plan was to select the most valuable and widely used texts in a dozen major fields—philosophy, psychology, psychiatry, education, English literature, music, European history, economics, sociology, anthropology, physical sciences, biological sciences—and then to examine these texts with a view to discovery of the attitude of their authors toward religion. In general, the books were classified as to whether religion was ignored, favored, or opposed. By "religion," for the most part, is meant the Christian religion as found in its chief organized expressions in the United States.

The analyses and summaries of findings are intensely interesting. Those who made the studies and report their findings were obviously chosen because of their favorable attitude toward religion. Yet they are men and women of

such prestige and intellectual integrity as to guarantee that they are writing without undue prejudice or bias. The reports are notable for thoroughness, accuracy, comprehensiveness, objectiveness. The thoughtful and critical reading of these reports, with the looking up of some of the most important references, would constitute for the reader almost the equivalent of a high grade university course.

The limits of this review will not permit detailed statement of trends, variations in viewpoints, evaluation of books chosen, summary of outcomes. Suffice it to say that these investigators, almost with one accord, find that the more recent leading texts in the several fields of higher education recognize much more than formerly the significance and value of religion and place much more stress on it as a subject which cannot be ignored, which would better not be opposed, and which affords opportunity for sympathetic and reflective consideration as an all but indispensable aspect of modern education. Few books of this character in recent years give ground for greater encouragement concerning the trends in higher education toward the spiritual as supplementing the scientific than this excellent symposium.

G. S. Dobbins

Ethics. By R. A. Tsanoff. Harper and Brothers, New York. 1947. 385 pages. $3.50.

This study of ethical principles and problems, written as a textbook for college students, is an outline of a moral philosophy of life. The author believes that the introductory course in ethics should be devoted to the discussion of ethical problems. Accordingly, the emphasis in this volume is not on the historical backgrounds, but on the principles and problems of moral living in the contemporary scene.

After a preliminary examination of the nature and range of morality the author discusses the main types of ethical theory, problems of personal morality, social ethics, and ultimate problems of moral philosophy.

The discussion is characterized by simplicity, balanced

judgement, and a generous spirit. It will guide the student to a knowledge of the ways of living that lead to the fulfillment of personality in human society.

O. T. Binkley

Witness to the Truth. Christ and His Interpreters. By Edith Hamilton. New York: W. W. Norton and Company, Inc., 1948. 230 pages. $3.00.

Miss Hamilton, a writer of repute, presents in this book a peculiar and, in places, startling interpretation of Christ. In ten closely knit chapters the author unfolds her theme aiming at the rediscovery of Christ. The opening pages of the first chapter read somewhat like Kirkegaard's indictment of conventional Christianity. Yet, there is no bitterness nor invective. Writes our author: "Christianity today makes only private demands. Long ago it ceased making public demands. It has become a home religion. There truthfulness and disinterestedness. . . are held up as standards, but in the world outside no one is expected to follow them. There Christians are indistinguishable from non-Christians. No practical difficulties are presented by a Christian life. This is not Christianity as Christ lived it. What we have turned it into has failed the world". There is much truth in this critique of contemporary Christendom. Yet, the picture is not all darkness. Latourette's account of Christianity's victories, his critics among extreme humanists notwithstanding, during the last 150 years bespeaks a different approach in the matter. The church has again and again in recent decades spoken on vital issues of the day. We think of the encyclicals of Roman pontiffs since 1890 or the Message of the Oxford Conference or the resistance movements of valiant churchmen in Germany under Hitler and in the Nazi-occupied territories. We think of the exploits of thousands of missionaries in foreign lands or faithful Christian workers in our slums. Yet, it is true that much of our Christianity costs little or nothing. Miss Hamilton would lead us to come into new rapport with the Christ.

"We must go back to Christ. The record of his life is light shining in the darkness to guide us. We must study it with simplicity, putting aside all that has come between us and it, religious conventions, incomprehensible statements, rituals, magical events. Back of all that mystification Christ stands. He can be found, but it is not easy; he has not only been hidden by the trappings, he has been petrified, sanctified, deified, away from life." The trend of the writer is obvious and clear, though this reviewer is baffled by her assertion that Socrates was perhaps the one person who understood Christ best. By the same token Miss Hamilton has words of highest praises for the faith of Paul, for she can say "if we had only St. Paul's writings we would know to the full all that faith in Christ can enable men to become. The testimony is so complete, so triumphantly assured, so magnificiently expressed, that the great cloud of witnesses to Christ's power through the ages hardly adds to it except by weight of numbers." (p. 222.) But she would have us correct Paul's portrait which martyrs, saints, apostles have copied through the ages by the picture of the Christ of the Gospels. We do not object, and in God's providence we have both portraits in the one New Testament.

Readers of this book will find chapter IX dealing with FAITH particularly helpful. Much of its criticism of our lame Christianity is justified. However, it seems to this reviewer that some cardinal Christian insights are neglected or subjected to a reductionist method.

William A. Mueller

Adolescence and Youth. By Paul E. Landis. New York: McGraw-Hill Book Co., 1947. 470 pages. $3.75.

Many books have been written on adolescence. But here is a treatment that is new, fresh, and refreshing. Much that has been written emphasized physical changes as the basis of adolescence problems. While recognizing this as important the author insists that the social environment and pressures have not been given adequate recognition. There

has been "too much emphasis upon adolescence and youth as a state, a period; too little upon it as a dynamic process which leads the growing organism through a moulding series of social experiences." This volume makes a good case for this viewpoint.

The book is divided into five parts, as follows: Part I. Biology, Social Structure, and Personality; Part II. Attaining Moral Maturity; Part III. The Transition to Marital Adulthood; Part IV. The Struggle for Economic Adulthood; Part V. Adolescents and Youth in the School.

The writer has an excellent discussion of the role of religion in attaining moral maturity. He points out that many of the youth of today are either ignoring or forsaking religion. As a result these are robbed of a lack of authority and a sense of certainity regarding the essential nature of the moral universe that they need. He gives partly as explanation of this trend among youth and partly as warning the following paragraph. "One often gets the impression that as far as the church itself is concerned, the youth problem today is not primarily one of religion but one of church organization and administration. The goal of the church has become churchmanship rather than sainthood, but churchmanship is too often built about adherence to denominational creed rather than the integration of moral character."

This book is worthy of more than one reading.

Findley Edge

Conscious Clay (From Science via Philosophy to Religion). By William Allison Shimer. Charles Scribner's Sons, New York, 1948. 199 pages. $2.50.

Few books have ever contained more intrinsically interesting topics than this one. (cf. The Nature of Nature, God's Body, What Makes Good Good and Bad Bad?, Will the Church Survive?, Is Sex Fundamental?", Crime and Punishment, etc.) The author writes on these, and numerous other tipics, with insight and grace. His training at Harvard in philosophy was directed by men whose very names are

to be conjured with. Any serious reader can delight in and profit by the use of this book.

One lays it down, none the less, with a certain tragic sense. It is a book whose theological foundations are of the flimsiest. Its building materials make a house which is more outwardly attractive than inwardly sound. There is much here of man's insights, of human religious constructs as seen in the historic religions, of a philosophy of living, of co-operation in love for a better world. There is nothing of divine revelation, nothing of the radical nature of human sin (including the unreliability of man's thoughts, as well as the iniquity of his deeds) nor of his imperative need of redemption. Despite talk of the need for seeing all life *sub specie aeternitatis*, there is yet to support the need of recognition of or (apparently) serious belief in the Deity of the Living God who speaks and acts. The philosophical orientation is heavily weighted toward pantheism or panpsychism. God, snowflakes, men, vibrations, protoplasm, and electric energy are roughly synonomous terms. The meaning of faith, in the Christian sense, is unknown by the author. He apparently would tell men already frustrated, lonely, beaten, cynical, unbelieving and guilty to exercise themselves yet a bit further to have faith in the alleged reality that carefully considered evidence makes most probable for them. In short the problem must give its own solution. Impotent man must function as Almighty God.

With appreciation for the stimulation afforded by his work, considered within the context of the above paragraph, it must still be concluded that the author's virtues are vicious.

T. D. Price

What About Scandinavia? By Carl C. Rasmussen. The Muhlenberg Press, Philadelphia. 1948. 194 pages. $2.25.

What a delightful and desirable book! It is desirable because of the information which it gives concerning the four Scandinavian countries which represent in many respects the highest type of Christian character and achieve-

ment. Delightful because it gives us clear, definite information about the present status of these countries.

The book is delightful, really fascinating because of the form in which it is written and its literary style. One cannot imagine a more competent handling of the subject in brief space than Professor Rasmussen has given us. He is a master of laconic writing, crowds information in amazing measure into sentences and paragraphs that fairly glisten with their brilliancy and satisfy with their clarity and accuracy.

In connection with his attendance on the World Council of Churches the author, under contract with his publishers, spent some weeks in each of the countries involved. His own background of understanding, his denominational connection, and his all-round ability marked him as an ideal man for this task. Many of us will be unable to approve all that he reports and we shall sometimes dissent from some of his appraisals. Yet in the main, it is a marvelously clear and accurate statement and affords all students of ecclesiology a great opportunity for studying this subject from the standpoint of the best type of state church to be found in the world today. All possible advantages of such a system are sympathetically presented in this volume.

W. O. Carver

It Happened in China. By Buford Nichols. Nashville: Broadman Press, 1948. 99 pages. $.60., paper.

You will go a long way among the many books rolling off the press before you find one offering more fascinating reading than this one. This applies not merely to books on missions but to books generally. Here is a running story of ten years in China in the midst of a decade of dramatic tragedy hardly to be matched anywhere. While there is a chronological order in the story, it is by no means a complete and connected story. This would have been impossible within the space limits of this little book. What we have is a series of rapid-fire snapshots of experience, observation

and incisive interpretation by a man with a curious, wide-awake spirit, taking in at rapid glance interesting and important aspects of life, scenery and activity and action and writing these down with a rare skill for description, essential interpretation and vivid realism. The reader is thrilled, almost amazed, at the extraordinary skill and charm with which this story is told.

Dr. Nichols' obligations carried him over many sections of China and into the midst of all sorts of situations and into opportunities for extraordinary contacts and service. He takes up the story with the start from his Texas home with his wife and two children and carries it through the tragic and moving decade. To what is evidently an unusual native ability the author brought also much preparation for understanding China and his work to which he constantly added by quick intuition and by most diligent and intelligent observation and study. His camera was lost or stolen on his arrival in Shanghai but evidently he got another good one somewhere along the way. His story is illuminated by many of his own excellent pictures, supplemented by others which he procured along the way. He knows what to tell, how to tell it quickly and vividly, and how to carry the reader along with him to the next flashlight picture. The outcome is a small work of very unusual charm which will communicate information which every missionary student will be eager to have and which even one who is interested in a good story will find gripping his attention.

W. O. Carver

Understanding Adults. By Donald Gorham, Philadelphia: The Judson Press, 162 pages, price $1.25.

A coincidence that might find its place in Ripley's "Believe it or Not" column is the circumstance that the reviewer of this book himself "authored" a volume which appeared a few months previously under exactly the same title! Dr. Gorham's purpose is thoroughly practical—to furnish help for teachers and leaders of adults in the church

school. In theological circles, Dr. Gorham is remembered as Director of the School of Education at Eastern Seminary, Philadelphia. He now heads the Department of Psychology and Education at Keuka College. The discussions are soundly based psychologically, but are non-technical and popular. The teacher or minister who is concerned with the religious education and leadership of adults will receive light and help from such chapters as "Who is 'Grown Up?'" "How People Differ," "How Do Adults Change?" "Religion and Mental Health," "When a Person Needs Counsel." The books lends itself readily to use in an adult study course or discussion group.

G. S. Dobbins

New Testament Prophecy. By Harold A. Guy. The Epworth Press, London, 1947. 186 pages. 12 shillings and 6 pence ($2.50).

In order to fully understand the New Testament prophetic movement, Mr. Guy begins his study with a historical and critical survey of the prophetic movement in the Old Testament. In the Hebrew prophetic movement the author observes that there are three stages; namely, the seers, the ecstatic nebi'im, and the canonical "writings" prophets. The prophetic spirit among the Hebrews before the entry into Canaan was more closely related to the gift of the seers, whereas the nebi'im who represent ecstatic prophetism demonstrate a retrograde step in prophecy due to the contact of Hebrews with Canaanite life and religion. On the question of antecedents of the canonical "writing" prophets, who are the third stage in the movement, Mr. Guy is of the opinion that they are true successors of ancient seers rather than the primitive nebi'im.

The Standard of Hebrew prophecy is reached in the great prophets of the eighth to sixth centuries. During the period of Exile ecstatic prophetism broke out again in Ezekiel. It was also during this period that prophecy began to cease due to the concentration of religious minds on legalism which kept the free and independent spirit of prophecy from flourishing. Mr. Guy says that when the prophetic

spirit in Israel was driven underground by legalism, it issued in apocalypticism. He believes that there was just before and during the time of Christ a great expectation of the revival of prophetism (p. 28ff.). The revival of prophetism appears with the Baptist movement which had a considerable influence on the Jews.

"In his words and his works, as portrayed in the Gospels, Jesus appears as a true prophet" (p. 143). The author points out that the prophetic consciousness of Jesus is shown in his interpretation of his prophetic mission in the acceptance of the titles "Son of Man" and "Son of God." Concerning the relation of Jesus to prophecy the author says, "the climax of all prophetism was reached in Jesus," "further manifestations of prophetism, coming later in historical sequence, are hence necessarily inferior," "there are hints in the Gospels that Jesus himself regarded the prophetic order as closed, because he saw himself as its culmination."

Prophetism in the first century church is reflected in the New Testament and the post-apostolic literature. Mr. Guy says that the movement was frequently associated with apocalypticism and subject to abuses. The author agrees with other scholars in the causes for the decline of prohetism as being the collection of the words of the Lord taking the place of the living announcement of the will of God, and the movement of Christianity westward which made it cease being an eastern religion characterized by prophecy.

Mr. Guy does not say that all prophecy ends with Jesus, because the one who speaks openly before men is still needed when he speaks with the authentic voice, but that voice is heard supremely in the words and work of Jesus. This book is a very scholarly treatment and the author is to be commended for his work. Taylor C. Smith

The Holy Spirit and the Gospel Tradition. By C. K. Barrett. Society for the Promoting Christian Knowledge, London, 1947. 176 pages. 15 shillings ($3.00).

The problem faced by the author and the problem he sets out to solve in a very scholarly fashion is: The apostolic

age was saturated with evidence that the Holy Spirit was at work in the life of the community and the community was aware of this experience as evidenced from Paul's epistles and Acts, but on the other hand references to the Holy Spirit in the Synoptics and the Fourth Gospel are relatively few and usually look forward to a period after Jesus' resurrection. What is the relationship between Jesus and the Spirit in the Gospels?

The investigation divides itself into two parts. The first part which is the larger of the two is concerned with the place of the Holy Spirit in the Synoptic record of the life and teaching of Jesus. He considers various events in the life of Jesus at which the Spirit is said to have intervened as the conception, baptism, temptation, conflict with demons, and prophetic inspiration. The author points out that there are pneumatic traits present in the Synoptic picture of Jesus but they are subordinated to the Messiahship.

In the second part the study is concerned with the activity of the Holy Spirit among the followers of Jesus during his ministry and with those sayings that imply the gift of the Holy Spirit. Such sayings that imply the gift of the Spirit are the promise of baptism by the Spirit, the gift of the Spirit in times of persecution, the command of Matthew 28:19, etc. The reason given by Mr. Barrett for the lack of direct emphasis upon the Spirit by Jesus was for veiling his Messiahship. If he had claimed a pre-eminent measure of the Spirit it would have been an open confession of his Messiahship. The conclusion of Barrett is that "there is in the Synoptic Gospels little or no suggestion that anyone other than Jesus shared in the new gift of the Spirit. . . Therefore, the Spirit was the possession of Jesus, as Messiah, alone, and in him was veiled and therefore, strictly speaking, there was no church before the death of Jesus. The general gift of the Spirit belongs to the time of the vindication and manifestation of the Messiah and of the Messanic Kingdom" (pages 159).

In his summary statement on page 162 Mr. Barrett says

that the tendency arose in the Church to shift the center of gravity of Jesus' eschatological teaching to accommodate it to the post-resurrection community and to introduce into his words a teaching about the Spirit. However, this attempt was checked by the conviction, that "the Spirit was not yet come; because Jesus was not yet glorified" (John 7:39).

Taylor C. Smith

The Pastoral Epistles. By Burton Scott Easton. Charles Scribner's Sons, New York, 1947. 237 pages. $3.00.

In keeping with the excellent quality of his previous works, Dr. Easton has written a commentary on the Pastoral Epistles that is designed for scholars and non-technical readers. In his introduction he discusses such general matters as purpose, date, and authorship of the epistles. On the matter of authorship Dr. Easton remains true to the critical theory proposed by P. N. Harrison in 1921 that the epistles were not written by the apostle Paul but by a Paulinist at the end of the first century and the beginning of the second. In addition to the great difference in vocabulary and style, the author points out the paucity of references to the Holy Spirit which was a common usage in the writings of Paul.

Concerning the date of the Pastorals Dr. Easton places II Timothy at 95 A.D., Titus about 100 A.D. and I Timothy about 105 A.D. This particular order is proposed because of the development of their treatment of church polity. He says that II Timothy directs the selection of "faithful men" to be bearers of the tradition while Titus gives the technical term of "elders" and I Timothy takes the existence of such for granted and gives rules of discipline. On the surface this scheme seems to be very acceptable, but when the Pastorals are examined closely this arrangement given by Dr. Easton is not so clearly seen as he makes it appear. Another observation which cannot be fully substantiated by the author is that in I Timothy the tradition bearer's authority is centered in "Timothy" the monarchical head of the local church

and the local organization has been developed into a form recognizable by third century writers.

Dr. Easton states that the Pastorals were written to meet a serious emergency. Christianity was threatened by a flood of Oriental dualism which combined with Hellenistic thought and produced what we know as Gnosticism. In the commentary proper the author provides his own translation which is very accurately done in modern intelligible English. A general interpretation follows each division of the text and also historical and critical notes are given. A unique feature of the commentary is the series of word studies included at the end.

Taylor C. Smith

Toward a More Efficient Church. By William H. Leach, New York: Fleming H. Revell Company. 123 pages. price $1.50.

A book by Dr. Leach, the popular and capable editor of *Church Management*, immediately becomes a *must* for the wide-awake pastor on the alert for new ideas and workable plans. Few men in America know more about principles and methods of church administration than Dr. Leach. He has traveled widely and observed the workings of a multitude of churches. He has been in countless conferences with ministers. He has received a vast number of inquiries from pastors and others concerning almost every question touching religion and the church. In this brief volume the author has presented in question and answer form materials which have grown out of his wide and rich experience as to (1) the minister executive; (2) unity in administration; (3) a program for the local church; (4) an adequate church building; (5) adequate, democratic financing. The reader is at once struck with the simplicity, the commonsense, the conciseness and the practicality of the answers to questions which every pastor is continually facing and on which he often feels the almost desperate need of authoritative guidance. Every pastor will want at once to get this book.

G. S. Dobbins

The Life of God in the Soul of Man. By Henry Scougal. Edited with a Historical Introduction by Winthrop S. Hudson, Philadelphia: The Westminster Press, 1948. 95 pages. $1.50.

This book of devotion was first written in 1677. For more than 200 years it made its way into the hearts and homes of countless Christian folk in the English speaking world. Written by an Episcopalian in Presbyterian Scotland it has exercised a world-wide ministry. In an age full of hurry and anxiety, when men's hearts fail them because of the dread of life, this introduction to the divine life in the soul of man ought to be a welcome friend. Here is a classic of Christian devotion. George Whitefield avowed that 'though I had fasted, watched, and prayed, and received the sacrament so long, yet I never knew what true religion was till God sent me that excellent treatise by the hand of my never-to-be forgotten friend." It was Charles Wesley, his partner in a great crusade for Christ through evangelism, who had recommended Scougal's book to him. It was Whitfield who on his travels in the American colonies was instrumental in having many copies imported from England to America. In 1755 Christopher Sauer brought out a German translation for the Pennsylvania Dutch people. John Wesley himself, on his mission to Georgia in 1736, introduced the book into that colony. But why say more? This book must be read and pondered to be enjoyed. It is food for the soul, an anchor in the storm, for it points the soul to God in Christ, in whom there is fulness of joy.

William A. Mueller

Goethe. Two Addresses by Albert Schweitzer. Tr. by Charles R. Joy. Boston: The Beacon Press, 1948. 71 pages. $2.00.

The Wit, and Wisdom of Whitehead. Compiled by A. H. Johnson. Boston: The Beacon Press, 1947. 102 pages. $2.50.

The book on Goethe by Albert Schweitzer, famous scholar and medical missionary to Lambarene, Africa, represents two significant addresses delivered in Frankfort in 1928 and 1932. It is appropriate that these interpretations of the poet laureate of Weimar, Wolfgang von Goethe, be pub-

lished at this time, for the year 1949 will mark the bi-centenary of the poet's birth. This is but a prelude to more extended treatises and book that are sure to appear. Schweitzer has always felt a deep kinship with the author of *Faust* and *Dichtung und Wahrheit*. However, he is not blind to Goethe's limitations. But the deep striving after true humanity which characterized Goethe is also Schweitzer's deepest concern. Yet in 1928 Schweitzer is full of evil forebodings and he wonders whether in our time of unrest and false ideals men can still achieve true spiritual independence? Writes he: "After all what is now taking place in this terrible epoch of ours except a gigantic repetition of the drama of Faust upon the stage of the world? The cottage of Philemon and Baucis burns with a thousand tongues of flame! In deeds of violence and murders a thousand-fold, a brutalized humanity plays its cruel game! Mephistopheles leers at us with a thousand grimaces! In a thousand different ways mankind has been persuaded to give up its natural relations with reality, and to seek its welfare in the magic formulas of some kind of economic and social witchcraft, by which the possibility of freeing itself from economic and social misery is only still further removed!"

The question arises: Is the self-redemption which Goethe evidently teaches, despite the semblance of Christian faith which he tries to retain, sufficient for the world's ills? Goethe never really bowed to the Christ of God, and his indifference to the Lord of life set, alas, a fatal pattern for many a European youth who admired his genius.

The compilation of the WIT and WISDOM of Whitehead by A. H. Johnson is a volume full of fascinating sayings by one of the world's truly great thinkers. Men of mature years as well as exuberant youth in college will find stimulus to serious reflection in its pages. When in a lighter mood Whitehead's humour will be balm for the soul. The definition of philosophy in the opening statement of this compilation reveals the greatness of a humble seeker after truth. Wrote Whitehead: "Philosophy asks the simple question, What is all about?" From his 'Modes of Thought' we have

this arresting statement: "Philosophy begins in wonder. And, at the end, when philosophic thought has done its best, the wonder remains. There have been added, however, some grasp of the immensity of things, some purification of emotion by understanding." Or consider these words *re* the foibles of some philosophers: "The besetting sin of philosophers is that, being merely men, they endeavor to survey the universe from the standpoint of gods." Or this warning from 'Process and Reality:' ". . . Speculative boldness must be balanced by complete humility before logic, and before fact. It is a disease of philosophy when it is neither bold nor humble, but merely a reflection of the temperamental presuppositions of exceptional personalities." Dogmatists among thinkers are reminded that "no two of Plato's dialogues are completely consistent with each other. No two modern scholars agree as to what any one dialogue exactly means.' This some of our contemporary theologians might well copy! To those who cry 'Peace, Peace' where there is no peace Whitehead's advice is pertinent when he writes: "A clash of doctrines is not a disaster—it is an opportunity." Materialistic iconoclasts might consider this dictum: "Human nature loses its most precious quality when it is robbed of its sense of things beyond, unexplored and yet insistent." Those who are content to describe the Middle Ages merely in terms of barbarism ought to ponder this: "Faith in the possibility of science, generated antecedently to the development of modern scientific theory, is an unconscious derivate from medieval theology."

But why say more? Secure this treasure of high and noble thinking. Preachers are well advised to purchase this Whiteheadian anthology. William A. Mueller

Papago Indian Religion. By Ruth M. Underhill. Columbia University Press, New York, 1946. 359 pages. $4.50.

This study of the religious beliefs and cultic practices of the Papago Indians of Arizona is a sequel to the author's *Social Organization of the Papago Indians* (1939). Its pur-

pose is to record in permanent fashion the religious love of a nearly extinct culture. It forms the thirty-third in the series of Columbia University Contributions to Anthropology.

The description of the various rites serves to remind us of the common elements in the religions of various North American Indian tribes. Some of these ceremonies, e. g. the Girls' Puberty Dance (ch. XI), are no longer observed; some, e. g. the Prayer-Stick Festival (ch. VII) are still being given. The most important, one may suppose, of the communal ceremonies of these desert dwellers is Rainmaking—a rite still widely held among the northern Papago. It is based on the principle of homopathic magic, and consists "in fermenting and drinking liquor made from the fruit of the giant cactus." The repeated saturation (between vomiting spells) of the body with this liquor "typifies and produces the saturation of the earth with rain."

The chapter on Shamanism (XII) is, in main outline, consistent with the findings of Paul Radin among the Winnebagos. Here, too, the Shaman is feared as well as officially respected. He is known as a liar and as a stingy greedy man. For some of his services, viz. those of a public nature such as pertained to war or rainmaking, he stood to gain nothing more than what could be shared by all the tribe alike. For others, e. g. love magic or healing, he was liberally rewarded. The economic motivation of most shamanism must be taken with considerable seriousness. The Shaman, apparently, earned his fees for his position—following failure—was often the precarious one whose reward was assassination.

This volume is a worthy addition to a splendid series—a series which owes much to Franz Boas and Ruth Benedict.

T. D. Price

Notes on the Doctrine of God. By Carl F. H. Henry. Boston: W. A. Wilde Company, 1948. 151 pages. $1.50.

Professor Henry of Fuller Theol. Seminary has written a useful book which will prove helpful to teachers of college

youth. The author sets out to combat modern naturalist denials of the Christian faith. He does it in an irenic spirit as he comes to grips with those currents of thought that tend to discredit theism. The agnosticism of David Hume, the phenomenalism of Kant and the impact of Darwinian evolution come in for discerning analysis. Carl F. H. Henry, however, is convinced that the biblical faith in God who reveals himself in history and supremely in Jesus Christ is well grounded both in thought and experience. 'The Biblical case for theism proceeds, therefore, with the reality of special revelation as its main premise.' We commend this book to all who would inform themselves about the central issues of the Christian faith.

William A. Mueller

St. Thomas and the Greek Moralists. By Vernon J. Burke. Marquette University Press. Pages 42 plus 22. $1.00.

One of the Aquinas Lecture series (others include Aquinas' doctrines of evil, epistemology, etc.), delivered in 1947. Whole series is helpful to those desiring Catholic teachings. Aquinas is still the leading Roman theologian. Conclusion, after technical treatment: Thomas used analyses of Greeks but injected the Christian ideal.

S. L. S.

The Missionary and Primitive Man. By Gordon Hedderly Smith. Van Kampen Press, Chicago, 1947. 216 pages. $2.50.

In an earlier book, *The Missionary and Anthropology* (reviewed in this journal in July, 1945), the author presented a plea that missionary candidates planning to work among "primitive" peoples should make a serious study of anthropology in order to gain an adequate understanding of the thought and customs of those whom they were striving to win to Christ. Smith followed his own advice and spent many months during his enforced furlough from French Indo-China in reading works of the outstanding authorities

in the field. His book will serve as a guide to further study, its chief value being that it enables the uninitiated student to discern between the schools of thought and decide which "authority" to accept and believe. He is zealous to disprove the evolutionary theory according to which "primitive man" represents a lag in human development. While devoting pages to a description of the peculiar beliefs and practices of preliterate man, Smith holds that *basically* he is no different from man in more advanced cultures, and responds to the Gospel in exactly the same way.

The book is a little disappointing when it comes to the question of practical procedure in interpreting Christ to primitive man and Christianizing a primitive social order within contributing to its complete disintegration. Perhaps that awaits the completion of another term of missionary service in which the author can try out his own theories more fully. Meantime, every missionary candidate should make full use of this book. H. C. Goerner

Where the Sabia Sings. By Henriqueta Chamberlain. The Macmillan Company, New York, 1947. 246 pages. $3.00.

The sabia is the mockingbird of Brazil, said to be the only bird that sings in the rain. The melacholy beauty of its song has a poetic symbolism to this daughter of Brazil, who loves her native land with passionate devotion, but who has come to love the way of life in the United States even better and to make her home in New York. With a nostalgia that is strong, yet not quite strong enough to send her back to Brazil, she relives the years of her childhood and early youth in the land of the Southern Cross. With marvelous descriptive powers, she interprets the Brazil of thirty years ago as seen through the eyes of a child born in a missionary home, but knowing no other land and people.

Interwoven into the narrative of interesting and amusing incidents is a serious theme: the conflict of two cultures within the soul of a sensative young woman. Her mother was a North American, a woman of strong character

who kept before her daughters the highest ideals of North American life and sought to instill within them a desire to go to the United States for a higher education and a husband. But Henriqueta loved only Brazil and her dark-haired Jaime. She wanted nothing but to marry him, have children, and live forever in Brazil. The anguish of a youthful spirit torn between two great devotions is vividly depicted. The good and bad features of both the Latin and the North American way of life are highlighted in her personal experiences. There is much for the thoughtful to ponder.

While the book is not primarily about missions, there are many interesting insights into Baptist mission work in Brazil. Mrs. Chamberlain tells that she was born into the home of Southern Baptist missions and writes respectfully of her parents and their work. Nowhere in the book, however, does she identify them by name. Enough clues are given for some to guess that she was one of the daughters of the well-known Solomon Ginsburg.

The book is a literary gem of high quality. It would make an ideal gift, especially for a missionary friend or anyone from a missionary home. It is not, however, suitable for children, due to the frankness with which the difference in sexual morals in the two Americas is discussed.

H. C. Goerner

Sex Habits of American Men, A Symposium on the Kinsey Report. Ed. Albert Deutsch. New York: Prentice-Hall, Inc., 1948. 144 pages.

This book is a valuable and thoroughly reliable critique of the Kinsey report. Authorities from every major field of research—anthropology, sociology, psychiatry, statistical analysis, the law, medicine, and religion—have contributed to an interpretation of the report. Three authors give the religious evaluation. Seward Hiltner gives a Protestant point of view, C. G. Wilbur a Catholic view and Rabbi Louis I. Newman a Jewish view. No minister should read the report itself apart from this interpretation.

Wayne E. Oates

Take Off Your Mask. By Ludwig Eidelberg. New York: International Universities Press, 1948. 230 pages. $3.50.

Dr. Eidelberg is a practicing psychoanalyst, and this book is a dramatically written record of an eight-hour day of psychoanalytic interviews. The analyst's experience with eight patients is presented in dialogue form. The range of the stated problems of these patients includes the neurotic phobia, sexual frigidity, homosexuality, neurotic competitiveness, marital infidelity, feminine masochism, suicide, and exhibitionism.

All of the classical concepts of psychoanalysis are adeptly woven into these discussions and the author pays due allegiance to his patron saint, Sigmund Freud. The religious-like devotion paid to Freud by his followers is clearly illustrated in this book. This author confirms the impression of this reviewer that the psychoanalytic movement in history is a seculariaztion and humanization of the basically religious motivation of its adherents and as such is a substitute for a formal religion. In this Freud very nearly approaches deification. His followers now go about their work as demi-gods who have mobilized in them "the wish to conquer, rule, and destroy. . . illness." One cannot but admire, however, the fundamental rule of psychoanalysis—that the physician must be subjected to his own treatment and that without first having confronted his own chaotic unconscious wishes, he cannot heal others. In this the minister can share the affection for the psychoanalysts which John Baillie expressed so well when he said of Freud: "He has helped me in my own confession of sin."

Wayne E. Oates

The Psychoanalytic Study of the Child, Volume Two. New York: International Universities Press, 1946. 424 pages. $5.00.

This book is an annual symposium of research articles on the problems of child development, neurotic disturbances in children and the prophylaxis of mental disease in children. The articles are composed in the typical painstaking

manner of the child psychiatrist, and reflect the remarkable compassion and understanding that these men and women have for children. The imprint of the war upon the little children is ever present in these articles. This is the second volume of such studies and reflects along with Volume One the ethical re-evaluation of the child in our generation by orthopsychiatrists. In this they are in line with the ethic of Jesus.

This book will be of great value to the person who has psychological training already but would be little more than confusing to a person without such training.

Wayne E. Oates

What is Psychoanalysis. By Ernest Jones. New York: International Universities Press, 1948. 126 pages.

Dr. Jones, the leading English psychoanalyst, has written this brief definitive statement concerning psychoanalysis for the instruction of the person who has no first-hand knowledge of the subject. He writes in what he describes as a "necessarily bold and perfunctory manner." He says that the essence of psychoanalysis is "the exploration of the unconscious." He shows the application that has been made of psychoanalytic principles to the fields of medicine, education, anthropology, sociology and politics, criminology and law, art and literature, and religion.

The appalling lacuna in the book is the absence of any treatment of the problem of ethics, in which it seems that psychoanalysts habitually have most potentially to offer and where the majority of the present-day investigators are contributing most.

Wayne E. Oates

Psychological Testing. By James L. Mursell. New York: Longmans, Green and Company, 1947. 449 pages. $4.00.

Psychological testing is a highly specialized subject. Obviously a book on this topic would be of interest only to a limited number of people. However here is an excellent

treatment of the subject. Dr. Mursell is extremely fair in his analysis and interpretation of psychological testing. He points out the limitations and discusses places of possible error. As background material the author gives the general theory underlying testing. He then discusses approximately one hundred tests in light of the general theory, pointing out the points of weakness and strength. At the end of each chapter Dr. Mursell draws certain conclusions which are very helpful.

Findley Edge

Look, Listen and Learn. By L. H. Strauss and J. R. Kidd. New York: Association Press, 1948. 227 pages. $3.50.

"We are passing through a revolution in the means of education. The three R's are being supplemented by the three L's—Look, Listen, and Learn." So say the authors of this manual on the use of audio-visual materials in informal education. This is a good introductory treatment of audio-visual aids in education. There are three of the twelve chapters that may not be of interest to the religious worker, but all the rest will be interesting and helpful. Among other things the writers discuss the equipment and its use, administration, using visual aids in religious program, and film production. Quite properly the authors stress correct utilization throughout.

Findley Edge

How to Build Up Your Church School. By Weldon Crossland. New York: Abingdon-Cokesbury Press, 1948. 144 pages. $1.50.

The author, pastor of Asbury-First Methodist Church, Rochester, New York, well recognizes the place and importance of the Church School in the life of a church. The writer discusses such problems as: How to organize your church school, How to choose, enlist, and train teachers, How to improve your curriculum, How to increase attendance, How to find and win new members. The reader will find many helpful suggestions. However one has the feeling that

this International Council of Religious Education type of promotion has not reached maximum efficiency. The plans thus far are too general in nature and are lacking in promotional drive.

Findley Edge

Our Concern Is Children. By Irene Smith Caldwell. Anderson, Ind., The Warner Press, 1948. 180 pages.

The author displays a keen understanding of children. She insits that those who minister to children must do so on the basis of their needs and development. The book deals with the child Nursery level through Junior age. If there is any criticism of the book it would be that it undertakes to deal with too wide an age range, making it impossible to deal adequately with any one age group.

However the writer has done a masterful job. She discusses such matters as, why children think as they do, why children are so different, the church providing for its children. The chapters on how to teach children, how to lead them in worship and how to win children to Christ are very good. This book would be helpful to parents as well as to teachers of children.

Findley Edge

Radio Workshop for Children. By Jennie Waugh Callahan. New York: McGraw-Hill Book Company. 1948. xvi, 398 pages. $3.75.

At Southern we are receiving more and more requests for suggestions regarding the use of radio in religious work. This growing interest is an exceeding stimulating, encouraging sign. Pastors and other workers are realizing the value the local station has for religious service and promotion. It is good, therefore, to be able to say that the book listed above is a *must* for all those who are engaged with local radio programs in an area where it seems that local churches have a potentially vital ministry—religious radio programs for children.

Where to secure such materials as are available, how to find worthwhile subjects for scripts, how to write scripts, how to arrange for the broadcasts—and the myriad of other important matters that are involved in a radio broadcast: these are treated adequately by Dr. Callahan. The fact that she writes as an educator rather than as a religious worker in no way detracts from the usefulness of the book for the latter group.

Charles A. McGlon

Speech Handicapped School Children. By Wendell Johnson, **et al.** New York: Harper and Brothers. xv, 464 pages. $3.00.

Here is a most helpful book for preachers, "parents, teachers, administrators, physicians, psychologists and social workers" who are interested in the welfare of those people with defective speech not able to secure the services of trained clinicians. It is a useful book also for persons who are concerned about their own speech if it deviates from the norm because of psychological or physiological reasons. In fact, parents and teachers—in secular or religious education—would improve the quality of their own speech and at the same time increase their chances for helping all youngsters in their care, by a careful reading of the whole book. For the authors, all authorities in their field, have written from the educational and experimental, rather than the impersonal and theoretical viewpoint. Their book, therefore, should be made accessible to the community: perhaps the church library is a not impossible place for it if the school library does not have it.

Charles A. McGlon

Handbook for Remedial Speech. By Harry Joseph Heltman. Boston: Expression Company. xi, 202 pages. 1948. $3.50.

Mr. Heltman, who is Professor of Speech at Syracuse University, has written this *Handbook* to meet the special needs of teachers who work with young children whose

speech habits are not all that could be desired. If the church organizations ministering to youngsters really try to meet all the needs of those in their charge, there will be many opportunities for the leaders to give attention to speech. Surveys show that speech difficulties exist in larger measure than the average person realizes. The best time to remove a difficulty is as soon as it is detected. Mr. Heltman's book will help teachers who really want to be of service to children—and adults also—who have difficulties not caused by physical abnormalities.

Charles A. McGlon

English Grammar Simplified. By James C. Fernald. New York: Funk and Wagnalls Company. Revised Edition, Third Printing, 1948. $1.50.

Grammar, like all other aspects of speech, is not a static thing, though it ill-behooves anyone to disregard such standards of usage as a reliable community of speakers finds acceptable. In other words, standards of language-usage change; but every alert speaker, though trying to keep informed of the change, at the same time recognizes the patterns of discourse that have value in the community experience of speaking. Preachers should be counted in those groups which determine acceptable language-usage in social relations. To do so, they should be well-informed in all areas of language choice, structure, and relationships. In this respect, those who care to check their grammar, both "as a science—(and) as an art," will find Mr. Fernald's handy reference to English usage quite practical.

Charles A. McGlon

Help Them to Help Themselves. By Juliette McIntosh Gratke. Dallas, Texas: Texas Society for Crippled Children. 1947. 184 pages. $2.50.

"There are approximately as many cases of cerebral palsy in this country as there are cases of infantile paralysis." This statement means nothing perhaps to pastor, teacher,

special worker with children, parents, or other members of families—unless he or they have been closely associated with an afflicted child. In the hope of getting another practical, helpful, somewhat inspiring book into the hands of one of the interested group, this book by Mrs. Gratke is recommended.

The mother of four children, one of whom was afflicted with cerebral palsy—which means that the whole body, the personality, and therefore the speech also were involved—Mrs. Gratke went through all the difficult experiences that beset parents who do not understand the situations into which their c. p. child has been born. She noted carefully the efforts she made to learn for herself how to care for and to educate her child. Therefore, her book has value for parents similarly affected, and for all others associated with parents and handicapped children.

Charles A. McGlon

Speech Criticism, The Development of Standards for Rhetorical Appraisal. By Lester Thonnsen and A. Craig Baird. New York: The Ronald Press Company. $5.00.

Too long has the whole field of *speech criticism* been neglected. Too long have people who basically make their living and their life's contribution through speech—in the classroom, in the pulpit, on the political platform, or at the bar—been willing to rely only on "what comes naturally" as a style of speech to carry them through their professional taskes of public and private discourse.

For the foregoing reasons, the book by Professors Thonnsen and Baird meets a long-felt need. Do not be frightened away from it, therefore, either by the word criticism in the title, or by the price! There is practical value in studying the principles of speech, the historical practice of speech, and the methods of evaluating that practice against the accepted principles. The study by the authors of all three topics is quite adequate to justify the purchase and careful reading of the book. As one person who read *Speech*

Criticism remarked, "Everybody in our section of the country who *is* anybody in the field of public address will read this book sooner or later!" That may not be a justifiable reason for its acceptance; but the fact remains that it has professional and cultural value—in spite of certain shortcomings—for all mature speakers.

Charles A. McGlon

A History of the Problems of Education. By John S. Brubacher. McGraw-Hill Book Company, New York. 1947. 688 pages. $4.00.

The purpose of this book is to organize the history of education according to contemporary problems. Each chapter begins and ends with contemporary interests, but historical materials are selected and introduced because they are relevant to an understanding of current problems. The volume is a thoughtful and provocative discussion of the aims, the perennial problems, the major social forces, and the philosophical theories with which education has been concerned.

Christian ministers will be especially interested in the treatment of religious and moral education on pages 318 to 356. I hope that an able theological student, who is looking for a subject for a thesis, will be challenged by the following statement on page 656: "When one considers the great scholarship that has been centered in the field of religion and morals in general and religious and moral education in particular, it is quite surprising to find at the present time no thorough and comprehensive history of religious and moral education."

O. T. Binkley

Synonyms of the Old Testament. By R. B. Girdlestone. Wm. B. Eerdman, Grand Rapids, 1948. 346 pages.

This book is a reproduction of the second edition (1897) of this valuable study of Old Testament terminology. It takes the form of an examination of the various words used

in the Old Testament in their different relationships. The dependence of the New Testament terms upon the Hebrew concepts is also demonstrated. Such studies as the names of God, names of man, the terms for sin, conversion, are undertaken. Twenty-eight such groups are found in the book.

The emphasis of the writer is upon the various instances of the use of the term in the Bible. He gives very little attention to etymology and to the history of the word as the Old Testament advances through the centuries, and is thus bound too rigidly by traditional translations. However, his work is an invaluable concordance to the synonyms of the Old Testament, making one aware of what terms are synonymous and their many instances of application. The student of the Old Testament will do well to equip himself with this most helpful tool of study.

Clyde T. Francisco

The Maccabees. By Elias Bickerman. Schocken Books, Inc., New York, 1947. 120 pages. $1.50.

In interpreting the story of the five generations of Maccabees, Mr. Bickerman has endeavored to become their contemporary rather than make them become our contemporaries. He feels that the Maccabees destroyed "one kind of Hellenism only to facilitate the growth of another kind." While the Hasmoneans refused to accept the way of the reformers who assimilated the Torah to Hellenism, they were forced into a reconcilement with Hellenism and appropriated Hellenistic notions but "only after their poison had been drawn." They realized that Judaism could be enriched by making the Hellenistic culture fit into the Torah rather than make the Torah fit into the Hellenistic culture. Mr. Bickerman believes that the Maccabees, by their revolt, "preserved the uniqueness and permanence of Judiasm, and they preserved monotheism for the world."

The author is mistaken when he says that the idea of resurrection is taken over from Hellenism by Maccabean Judiasm. The Greeks possessed the idea of immortality of

the soul but there was no idea of resurrection of the dead. On page 112 Mr. Bickerman says "with the end of the Hasmoneans the messianic period of Jewish history begins." It is quite true that there is a return to the idea of a Davidic Messiah which is mentioned in Psalms of Solomon, but during the Maccabean period there were messianic hopes in the Maccabees as a priest-Messiah so the messianic period of Jewish history does not begin with the termination of the reign of the Hasmoneans.

Mr. Bickerman is a leading authority on the history of the Jews in ancient times. From 1930 to 1933 he held an assistant professorship at the University of Berlin and subsequently was a professor at the Ecloe des Hautes Etudes Historiques in Paris. He is now in New York City.

Taylor C. Smith

Ramakrishna: Prophet of New India. Abridged from **The Gospel of Sri Ramakrishna.** Translated, with an introduction by Swami Nikhilananda. Harper and Brothers, 1948. 304 pages. $3.50.

Sri Ramakrishna lived in India from 1836 to 1886. Given to religious ecstacy and many curious practices, he came to be revered as the "God-intoxicated man." Before his death he was regarded by many in India as an *avatar* or incarnation of deity. This was nothing so unusual for India, whose pantheism interprets everything as God, and therefore anything may be God in a particular manifestation. Ramakrishna, however, developed certain distinctive ideas which have led to a cult of some permanent importance. In recent years, interest in his life and teachings has extended well beyond his native land, even into the West.

While Ramakrishna himself left no writings, one of his devotees, commonly referred to as "M," wrote down all his sayings and doing in meticulous detail. In 1942 an English translation of this literature was published by the Ramakrishna-Vivekananda Center in New York, under the title *The Gospel of Sri Ramakrishna.* This repetitious work contains one thousand and sixty-three pages. The need of an abridge-

ment was evident. Even more valuable than the abridgment, many will feel, is the brief biography of the man which is given in the Introduction.

Ramakrishna claimed to have demonstrated, in his own personal experience, the unity of all religions. He tried each of the various "ways of salvation" within Hinduism in succession, with equal results: all led to the same ecstatic union with deity. He then tried Mohammedanism and Christianity; his conclusions with reference to them were identical. All paths led to God. But, of course, Ramakrishna was the first and only man ever to run the gamut of religions and probe each to its profoundest depths. This makes him, in the judgment of his followers, greater than Rama, greater than Krishna, greater than Mohammed, Buddah, and Jesus. Indeed it makes him God, in a sense in which no one else who has ever lived was.

This book, while very interesting as a study in religious psychology, is not likely to make many converts in America. Ramakrishna would undoubtedly have been adjudged insane and committed to an institution, had he lived in this country. Indeed, it is almost inconceivable that any one with his nature could have lived in this country. He was a product of India; to India he belongs.

H. C. Goerner

Santa Eulalia, The Religion of a Cuchumatan Indian Town. By Oliver LaFarge. The University of Chicago Press, Chicago, 1947. 211 pages. $4.00.

This book, by the author of the Pulitzer-prize-winning *Laughing Boy,* is an ethnological study of an Indian village. Santa Eulalia is this Cuchumanan Indian Town in the mountains of Guatemala not far from Mexico. Eulalia, the special saint of this tribal group, ranks with their dual God (the Holy Spirit being virtually excluded) and the Virgin Mary as an object of devotion and source of help.

The native religion and ceremonial are investigated *in situ* with special reference to determining the Mayan sur-

vivals in them, and to tracing the social processes of acculturation as a "low" culture comes into intimate, reciprocal relations with an "advanced" one. The more significant finds are associated with this latter named aspect. The resultant society vividly shows how a "conquering Christian culture" influences—and in turn is influenced by—a "pagan culture" which has capitulated to it.

Mr. LaFarge has done his work well. He lived among the people with some familiarity with their languages. He won their confidence, as is indicated by his initiation into some phases of their religion and ritual. He does not mar his book with ethnological theorizing, but keeps it, in the main, descriptive. His impressions regarding the Protestant missionary work being done among these strongly Roman Catholic folk are interesting.

The study of various elements of religions, usually called primitive, is enriched by these findings. One's knowledge is expanded especially on such themes as Layman's Ritual (ch. VII), Christian-derived Deities (ch. IX), Formal Non- Christian Ceremonies (ch. XI) and Magic and Born Shamans (ch. XIII). The personal elements of Ceremonial Conflict make the concluding chapter (XVI) instructive and interesting.

T. D. Price

Buddhism, Volume I—Hinayana. By C. H. S. Ward. The Epworth Press, London, 1947. 143 pages. 7s.6d.

This book is the result of the author's study of the religious culture and outlook of the Buddhist peoples of Ceylon, Burma, and Siam. It is a rather thorough revision of a work first published in 1934 under the title, *Outline of Buddhism.* The author presents in very brief compass a balanced survey of the main facts of the "Lesser Vehicle" (Hinayna) Buddhism of Southeast Asia.

The most valuable chapter in Part I is the first, "The sources of our Knowledge of the Buddha and His Teaching." In eight pages the author puts before his readers facts of basic importance which are often less adequately dealt with

in much larger works. The chapters on the life and ministry of Gotama are more replaceable due to their inclusion in virtually all books on this religion.

Part II is concerned with Buddhist teaching and Part III with the development of the Buddhist order and religious history. A concluding list of carefully selected books makes a good contribution to the study of this great and potentially universal faith. T. D. Price

The Symbol of the Faith. By George Hedley. The Macmillan Company, New York, 1948. 173 pages. $2.50.

The content of this series of Mills College Chapel sermons is perhaps best indicated by the subtitle of the book, "A Study of the Apostles Creed." The work is offered not as a compendium of Christian theology, but as a simple discussion of some of the "questions raised in the modern mind by the phrasing of an ancient creed." It attempts to expound contemporary religious meanings and indicate present-day values to be found in the ancient symbol. While the notes in the back of the book indicate the author's contact with some of the chief historical sources of the Creed, the emphasis is not primarily on its history.

The author's theological point of view is mediating. He seeks "to avoid both of the current major heresies of American Protestantism: the 'modernist' and the 'fundamentalist.'" (p. viii). His Christology, it would seem, is roughly that of Chalcedon and Leo's *Tome*.

The first two chapters (I: "I Believe: I do not see," and 11: "The Apostles Creed in the Churches") set the stage for the body of the text. The final chapter (VII: I Believe: That I may See) at once indicates an evaluation of the use of the Creed, and the fundamental epistemology of the author. The intervening chapters save one, III—XVI inclusive, deal each with articles of the Creed.

This work deals with oft-covered subject matter, but in the light of its purpose achieves considerable. The classic expositions of the Creed are in no sense replaced, but a

practical contribution to the religious thinking of college students is made by this book. Our own non-creedal communion might do well to become better acquainted with the issues dealt with here. T. D. Price

Prayer In The Apocrypha and Pseudepigrapha. By Norman B. Johnson. Society of Biblical Literature and Exegesis, Philadelphia, 1948. 77 pages. $1.00.

Believing that the best index of a man's understanding of God is through his prayers because in this way he is caught off guard and is not forced to consistency, Professor Johnson has made a study of the prayers in the Apocrypha and the Pseudepigrapha to discover the Jewish concept of God during the intertestamental age. In his investigation he analyzes the prayers through three captions: aims, inducements, and expected responses.

Under the caption of *Aims of Prayers* the author finds prayers for success in war, deliverance from enemies other than those of war, for safety in travel, for rain, food and drink, health, demon riddance, the birth of children, etc. As a means of inducing God to hear their prayers they appeal to His pride, to His love, to God's bargaining instinct, to His justice, to His past promises, and journey to or face certain places. Responses to the prayers come in the form of a voice, angel, vision or dream, and direct fulfilment.

Professor Johnson discovers that the prayers of this period in Jewish history reveal some confusion and inconsistency in Jewish minds concerning God, but there is unanimity on certain matters as the omnipotence, omniscience, immanence, omnipresence, mercy and justice of God.

Taylor C. Smith

The Snowden-Douglas Sunday School Lessons, 1948. By Earl L. Douglas. The Macmillan Company, New York. 1947. 439 pages. $2.00.

These practical expositions of the International Sunday School Lessons clarify the teachings of the biblical material,

present a wealth of illustrations, and provide lesson plans and hints for teachers. One of the most valuable features of the book is the emphasis upon the application of biblical truth to personal decision and social action in concrete situations today. O. T. Binkley

My Sermon Notes on Old Testament Characters. By W. P. Van Wyk. Grand Rapids: Baker Book House, 1948.

My Sermon Notes on Biblical Characters. By W. P. Van Wyk. Grand Rapids: Baker Book House, 1948.

These two books are additions to the series of *My Sermon Notes* by the late W. P. Van Wyk. Those already acquainted with the series will be interested in the two latest books; those who like expository preaching will be glad to see some examples of it.

My Sermon Notes on Old Testament Characters contains twenty-seven sermons on four characters—six on Abraham, two on Isaac, twelve on Jacob, and seven on Moses.

My Sermon Notes on Biblical Characters has twenty-four sermons—twelve on Old Testament characters and twelve on New Testament characters.

The author has done an excellent job of drawing out the primary emphases from the lives and experiences of the characters considered. In their larger outline, some of these sermons are perfect examples of the expository type. Moreover, they are not mere outlines but sermon briefs, which reveal clearly what the author had in mind. Their chief weakness is a lack of contemporary relatedness, an application to present day needs: In spite of this, these sermon briefs will serve as good guides for those who want to learn the expository method. V. L. Stanfield

Creative Activities. By Rebecca Rice. Boston: The Pilgrim Press, 1947. 148 pages. $3.50.

Teachers of children are coming more and more to realize that children learn by doing. Therefore good teachers are constantly looking for meaningful activities through

which they may teach. In this book the author has provided a multitude of activities that may be used. She not only tells the reader what to make but she also tells how to make it. This "how-to-make-it" information will be invaluable to the leader of children. Such matters as how to gather materials, how to work with paper, how to make maps, modeling and many other helpful activities are discussed. Teachers of children will find this book very useful.

Findley Edge

The Betty Betz Party Book. By Betty Betz. New York: Grosset and Dunlap, 1947. 138 pages. $2.50.

The sub-title of this book is "The Teen-Age Guide to Social Success." This is a more accurate title of the contents of the book. This book is written for the teen-age group. Wise counsel and sage suggestions are given to these adolescents as to how to make the proper adjustments in the new social realm they are entering. Problems such as how to give a good party, how to decorate, what refreshments to have, what games to play, how to be a good guest, and what to wear are discussed. It is written in teen-age language. They will love this book and it will help them too.

Findley Edge

Teaching the Beginner Child. By Pauline Hargis and others. Nashville: The Broadman Press, 1948. 128 pages. $0.75.

Teaching a Beginner child is no easy task. Those who undertake this task in our churches will welcome this book. The authors have utilized the best in educational psychology in suggesting various techniques and principles in teaching this age group. Findley Edge

Ann Judson, Heroine of Burma. By Basil Miller. Zondervan Publishing House, Grand Rapids, 1947. 131 pages. $1.50.

To the growing list of short biographies of great Christians, Basil Miller adds his version of the life of the first

American missionary heroine. The story of Ann Hasseltine Judson has been told many times, but perhaps never better. Although the language is a bit extravagant at times, the book is well suited for the general reader, especially for young people. Ann is revealed as a great soul in her own right, in no way dependent upon Adoniram for reflected glory.

H. C. Goerner

Religions of the World. By Gerald L. Berry. Barnes and Noble, Inc., New York, 1947. 136 pages. Paper 75 cents.

There is need for just such a brief discussion of the various religions of the world as this appears to be at first glance. But examination of the contents of this ambitious little book soon reveals that it cannot be recommended. It is full of inaccurate statements and warped by the critical, almost cynical, attitude of the writer. An accurate, factual account would have been a real addition to the "Everyday Handbook Series;" but this is not it.

H. C. Goerner

Stories of the Book of Books. By Grace W. McGavran. Friendship Press, New York, 1947. 183 pages. Cloth $1.50.

Although especially intended for use during 1947 and 1948, when many churches were following the topic "The Bible Goes Round the World" in study courses for younger groups, this book has a timeless value. There are thirty-one stories, well told, about how we got our Bible, how the Bible was translated and distributed in many different lands, and how the Bible has been influential all over the world. They are adaptable for Sunday morning worship services, vacation Bible schools, and missionary organizations.

The Friendship Press also publishes a large colored picture map illustrating "The Bible in Many Lands," with a sheet of cut-out drawings to be colored and pasted on the map in connection with the telling of certain stories. It would serve admirably as an expressional activity.

H. C. Goerner

Christ for All Japan. By T. T. Brumbaugh. Friendship Press, New York, 1947. 80 pages. Paper 50 cents.

This small booklet, profusely illustrated with recent photographs, tells a graphic story of the havoc wrought by war in Japan, of the resumption of Christian mission work there, and of the striking opportunity which now confronts Christians to take Christ, literally, to "all Japan." Eminently suited for use with church groups.

H. C. Goerner

Peloubet's Select Notes for 1949. By Wilbur M. Smith. Boston: W. A. Wilde Co., 1949. 402 pages. $2.75.

Those who have used these notes on the International Uniform Lessons have found them satisfying in every respect. For those who want an exposition of the Scripture for each lesson this book is recommended highly.

Findley Edge

Rozell's Complete Lessons, 1949. By Ray Rozell. Published by Rozell and Co., Amarillo, Texas. 319 pages. $2.50.

This is the second annual volume of these lesson helps for teachers. The author is Minister of Education in the First Baptist Church of Amarillo, Texas. He has written out the entire lesson as he might teach it on Sunday morning. The teacher will find many suggestions and helps in the book.

Findley Edge

Bible Stories for Boys and Girls. By Theodore W. Engstrom. Grand Rapids: Zondervan Publishing House, 1948. 192 pages. $1.95.

Here are seventy Bible stories touching the high spots for children from Genesis through Revelation. The stories are carefully and delightfully written. The author has not let his imagination run wild, but rather has kept closely to the Scriptural account. The stories are written for children between the ages of five and ten.

The publishers have been careful in providing for the mechanical details, such as large print, beautiful illustrations, and good binding.

Findley Edge

Freddie. By C. U. Wolf. The Wartburg Press, Columbia, Ohio, 1948. 31 pages.

This is a little book but it has a definite purpose. It seeks to lead the little child to understand Freddie, a little Negro boy. Of course it is a child's book but it could easily help dispel prejudice from the minds of parents who might read this story to their children. We need more little books like this.

Findley Edge

Angels Came Down—Christmas Stories. Told by Theresa Worman. Chicago: Moody Press, 1948. 63 pages. 50 cents.

These eleven stories will touch and bless the hearts and lives of children. They seek to help the child understand that giving—giving what one loves best—is the true spirit of Christmas. The stories are delightfully told. Every child should have these stories read before and during the Christmas season.

Findley Edge

This Man and This Woman: A Guide for Those Contemplating Marriage. By F. W. Brink. New York: Association Press, 1948. 79 pages.

This is a factually dependable and a devotionally inspirational little volume that the minister may use to great advantage in pre-marital interviews with young couples. It is especially instructive on the problems confronted by young couples of divergent religious faiths.

Wayne E. Oates

A. B. C.'s of Visual Aids. By Phillip Mannino. New York: Educational Film Library Association, 1946. 83 pages.

This small booklet was prepared as a projectionist's manual. There are many helpful suggestions concerning the selection and use of visual aid equipment. Perhaps the most valuable section for the projectionist is that dealing with "Servicing the Equipment." Here the author lists the most common difficulties that can happen in projecting a film and then he tells what to look for as a possible cause of the difficulty. A very helpful manual.

Findley Edge

How Life Is Handed On. By Cyril Bibby. New York: Emerson Books, Inc., 1947. 159 pages. $2.00.

Young parents often find it difficult to answer their children's questions concerning birth and life. Here is the book they have been waiting for. The story of how life is handed on is told in story form, yet it is based on the best scientific information available. It can be read by younger adolescents.

Findley Edge

Davie Decides. By Dorothy W. Andrews. Philadelphia: The Westminster Press, 1948. 48 pages. $0.65.

God's World and Johnny. By Dorothy W. Andrews. Philadelphia: The Westminster Press, 1948. 48 pages. $0.65.

Let's Go to Nazareth. By Elizabeth L. Reed. Philadelphia: The Westminster Press, 1948. 50 pages. $0.65.

Jesus, Stories for Children. By James D. Smart. Philadelphia: The Westminster Press, 1948. 50 pages. $0.65.

A Bible Guess Game. By Marion May. Anderson, Indiana: The Warner Press, 1948. 63 pages.

Excellent story books for children from one through six years of age. These books should be in every church library. They would also be very useful for the teacher of Beginner and Primary children.

Findley Edge

Youth's Courtship Problems. By Alfred L. Murray. Grand Rapids: Zondervan Publishing House, 1940. 208 pages. $2.00.

Youth's Marriage Problems. By Alfred L. Murray. Grand Rapids: Zondervan Publishing House, 1947. 182 pages. $2.00.

Here are two books dealing with two of the major problems confronting the youth of today. These problems are discussed in a dignified, thoroughly Christian manner. Excellent reading for young people and leaders of young people.

Findley Edge

Statistics In Psychology and Education. By Henry E. Garrett. Longmans, Green and Company, 1947 487 pages. $4.00

This book is written for use as a text in colleges and universities. The author is a teacher and has succeeded in an admirable manner in explaining a difficult subject in language a student can understand. The book is prepared for an introductory course in statistics, therefore no advanced mathematical knowledge is required. Problems and answers are given at the close of each chapter.

Findley Edge

Why Church? By Margueritte Harmon Bro. New York: Friendship Press, 1947. 138 pages.

This is a series of religious and missionary stories. The stories are woven around the general theme of a group of young people preparing for church membership. The book is suitable for Juniors and Intermediates.

Findley Edge

The Way of a Man with a Maid. By Oscar Lowry. Grand Rapids: Zondervan Publishing House, 1940. 160 pages. $1.50.

A Virtuous Woman. By Oscar Lowry. Grand Rapids: Zondervan Publishing House, 1938. 139 pages.

The subject of sex has long been taboo in many religious circles. Yet nearly all agree that this taboo has resulted in tragedy for many of our young people. Here are two books that deal frankly with this subject. One deals with the problems confronted by the boy, the other with the problems

confronted by the girl. Though the subject is treated in all frankness the treatment and language is highly respectable. It is written from a thoroughly Christian viewpoint. Our young people ought to be enlightened concerning the problems dealt with in these volumes.

Findley Edge

Psychology For Christian Teachers. By Alfred L. Murray. Grand Rapids: Zondervan Publishing House, 1948. 245 pages. $2.50.

The author gives a brief interpretation of the psychology of each age from babyhood through adulthood. This book would make a good reference book in a church library.

Findley Edge

Making a Go of Life. By Roy L. Smith. Nashville: Abingdon-Cokesbury Press, 1948. 346 pages. $1.00.

Making a Go of Life is one of the best devotional manuals which has been published recently. It offers real guidance for daily Christian living.

The book is divided into twelve major parts, each part being a vital Christian subject. Each part is divided in twenty-eight daily readings. For each day there is a Scripture passage, a devotional reading, a prayer, and a suggested experiment. These experiments or spiritual tests promote self-examination and are most helpful.

The value of this book is seen in its many uses. It may be read by chapters as a book, used for private devotions and the family altar, or provide the themes for discussion groups. The reviewer considers *Making a Go of Life* to be one of the finest devotional books which he has seen and highly recommends its purchase and use. V. L. Stanfield

63 Popular Parables for Young Folks. By John Henry Sargent. Boston: W. A. Wilde Company, 1948. 139 pages. $1.50.

This volume is a companion to 105 *Modern Parables for Young Folks* and 66 *More Parables for Young Folks.* Each

"parable" is accompanied by a Scripture passage and a prayer. Parents, teachers, and ministers will find usable and suggestive materials for talks to young people.

V. L. Stanfield

Windows of Thought. By David Piper. Boston: W. A. Wilde Company, 1948. 148 pages. $1.50.

Fifty-two illustrative stories are the "windows of thought." The stories are well told, and for the most part, illustrate the "moral" which the writer had in mind. This book would be of value to a Sunday school teacher.

V. L. Stanfield

Best Religious Stories. Edited by J. Edward Lanz, with an Introduction by Dorothy Canfield Fisher. New York: Association Press. 1948. 286 pages. $2.50.

Here is a collection of short stories with religious implications but without obvious preachments—a type of book that should find a prominent place in church, community, and home libraries. The book was not devised only for children or for young people. The stories included are for adults also. However, several of the works should aid youngsters—particularly teen-agers—settle some problems of vital importance in everyday living. For example, a person confronted with the potential problem of a couple's mixed religion, the short story entitled "A Rediscovered Christmas" is of extreme value during any season of the year.

Charles A. McGlon

Practical Voice Training. By Harriett Elizabeth Grim. New York: Appleton-Century-Crofts, Inc. 1948. xi, 197 pages. $2.25.

"Stressing the use of the voice as the basic approach to expression and communication," Dr. Grim has written her handbook for all those who do not feel that they are too old to learn by doing. Her thesis is that good speech and good vocal production and usage can be learned. Therefore, she

has arranged in logical order a treatment of breathing, variety of pitch and rate, inflection, quality, resonance, enunication, vowels, and consonants for students able and willing to work is heavily imbued with the idea that voice is, after to Solomon H. Clark, long-time teacher of the "Paraphrase School" of speech education. Because of his influence, her work is heavily imbued with the idea that voice is, after all, a means of expression; therefore, she recognizes a close relationship between mind, body, and speech. Her book is both sensible and usable. Charles A. McGlon

Extempore Speaking: A Handbook. By Donald L. Holley. New York: The H. W. Wilson Company, 1947. 115 pages. $1.50.

Interested in one of the most recent discussions on how to speak without manuscript? Ever called upon to "do a community service by judging a speech contest" over at the high school or down at the civic club? Then you'll appreciate this handbook which Mr. Holley of the Department of Speech of Geneseo Township High School of Geneseo, Illinois, has written, out of long experience, for students, instructors, and coaches, in his effort "to codify and simplify the basic principles of extempore speaking."

Charles A. McGlon

Youth Makes the Choice. By Henry Eugene Walters. Nashville: Broadman Press. 1945. 396 pages.

Still a good book to place in the hands of young people who are on the threshold of deciding their life's work.

Charles A. McGlon

Are You Telling Them? By Bess Sondel. New York: Prentice-Hall, Inc. 1947. xvi, 292 pages. $2.95.

Very unique but stimulating presentation of the *you* element considered essential for good communication in both private and public speaking.

Charles A. McGlon

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